

Manila Chinese Baptist Church, Manila, is one of the 146 churches and 122 chapels and mission points in the Philippines today.



The Philippine Baptist Theological Seminary is in Baguio, Philippines. Pictured above is the chapel-library building of that seminary.



This is one of the many colorful, chrome-adorned jeepneys that provide transportation for residents of Manila and other Philippine cities.



First Baptist Church, Tarlac, Philippines, like many other buildings, was erected by gifts through the Lottie Moon Offering.

State Men Share In Philippines' New Life Crusade

In late June and early July, several Mississippians participated in a New Life Crusade in the Philippine islands. They were part of a group of more than 40 men and a few wives who participated in the Philippine section of the 1970 Asia Baptist Evangelistic Campaigns, and a part of the nearly 500 who were enlisted for the entire crusade which reached many countries.

In this issue of the Record we are presenting reports from some of those who participated in the Philippine revivals, along with one report from a Mississippian who went to Australia. Another general story on the Philippines comes from Miss Ione Gray of the Foreign Mission Board who visited the land. Although your editor already has presented personal reports on experiences in the Philippine revivals, he includes in this special issue, an objective editorial on the Southern Baptist work in the Philippines and other Asian countries visited in the recent trip.

By Bob Simmons, Pastor
15th Avenue, Meridian

It was a privilege to have a part in the 1970 Asian New Life Crusade by preaching for two weeks in the Philippines. The days spent there were at once the most difficult and most inspiring of my whole life.

My responsibilities included preaching for one week at a small community named Banaybanay and commuting for one week between two other small communities to preach twice daily. The word "small" describes only the "town" areas, not the popula-

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By David R. Grant, Pastor
Broadmoor, Jackson

The experiences I had in the Philippines were a number of firsts. It was my first time to be in the Orient. It was my first time to speak totally to another nationality in another language, and it was my first to preach through an interpreter.

It goes without saying that all these experiences had a profound effect on me personally.

My privilege of preaching took me to the extreme southern part of the islands, on the island of Mindanao in

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By Leon Young, Supt. of Missions
Lauderdale County, Meridian

Each of the preachers who participated in the Philippine New Life Crusade preached for one week in one church and then for the next week in another church. My two assignments were in the Cabranan Baptist Church in Jose Abad Santos and the Southern Baptist Church in Digos. Both churches are on Mindanao Island, the southernmost island in the Philippines and also in the southernmost province — Davao del Sur.

The Digos Church is a city church. (Continued on page 3)

In Kiwi Land

Rev. Justus L. Garrett, Pastor
Emmanuel Church, Biloxi

A preaching mission to New Zealand? Not for me. My wife can go too? Unbelievable would have been our reply and reaction to such a suggestion had it been made last summer. But, such was our delightful experience. We are grateful to the Home Mission Board for opening such a door and to our church for making it possible for us to go and we praise God for such a glorious opportunity.

When the possibility of such a mission was posed to our deacons, they enthusiastically recommended to our church that we be sent. The church, believing that the Lord had opened this opportunity for pastor and wife, agreed to send us.

On June 23 we met in Honolulu, Hawaii, with some 65 other pastors and wives who were to take part in the South Pacific Crusade sponsored jointly by the Home Mission Board and the New Zealand Union of Baptists. After some brief instructions directed by Dr. Paul Lawrence, Associate Director of Evangelism of the Home Mission Board, and inspiration and fellowship, we flew to Auckland where we were warmly received by pastors who took us to the places we were to serve. Most of us stayed on the North Island but some went to the South Island and others went on to New Guinea.

We had two or three days to get used to our area before we actually began the services. This was a part of our trip that was very needful. For one thing they were in their winter months. Their beautiful country and warm-hearted people do not heat their homes as we know heating. They dress for the weather and, unfortunately for us, do not feel they need heat in their nice homes.

Though the temperature did not get below about 40 degrees most of our group experienced cold feet and noses in their homes and churches.

BUT THE PEOPLE: that was another story. Especially the Christian people were the finest with whom my wife and I ever had the privilege of working. By and large they were what they call European and are, of

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A Look At The Philippines

By Ione Gray

MANILA — Long, long ago, says an old Philippine legend, a bluebird was flying between sky and the sea. It had been flying for thousands of years, and it had become very tired. To get some rest it provoked a quarrel between the sky and the sea. The quarrel became a fight. The sea threw water at the sky; the sky threw meteors into the sea. These meteors, in a pattern, became the Philippine Islands.

Though geology provides the Philippines with a better document origin, there is an exciting diversity in these incredibly beautiful, turbulent islands. Nowhere is this more evident than in their fascinating capital, Manila and its environs now harbor an estimated 3,700,000 people.

The young Republic of the Philippines was founded July 4, 1946. It is a

troubled country, new to the ways of independence after four centuries of occupation by foreign rulers — Spain, the United States, and Japan. Imbued with American ideals of freedom, it is kept from realizing its dream by corruption and poverty.

Geography has made the Philippines an Asian country, but history has made it a unique blend of Eastern and Western civilizations. The Spaniards introduced Catholicism, Spanish language, central plazas, gridded windows and heavy colonial churches.

Spain brought the Roman Catholic religion to the Philippines, making it the only Christian country in Asia. More than 80 per cent of the people are Roman Catholics, while an estimated 10 per cent belong to the major Protestant denominations or to the Philippine Independent Church.

Some things make Manila look more

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At Glorieta, Ethics Professor Gives Advice On Drug Problem

GLORIETA, N. M. (BP) — "Don't turn a youngster on drugs over to the police," a Baptist seminary ethics professor warned participants at a conference on drugs here. "This could be one of the most damaging things a parent can do."

This strong advice was given by Henlee H. Barnette, professor of Christian ethics at The Southern Baptist Theological Seminary, Louisville, during a conference on the "Drug Crisis and the Church" sponsored by the Southern Baptist Christian Life Commission.

Speaking at Glorieta Baptist Assembly near Santa Fe, Barnette stressed that if a parent suspected, or discovered, that his child is taking drugs, it is important "to keep your cool and don't panic."

"Remember that one of the reasons the youth is on drugs may be to get his parents 'up tight,'" suggested the professor. "Don't go into a blind rage and beat the offspring or order him out of the house," he warned.

"Rather than calling the police, call a physician and seek his advice and help," he proposed. "Usually he will be sympathetic and know what further steps to take."

Barnette warned that turning a youngster over to the police may turn the youth permanently against his parents. Among other things, it could mean expulsion from school and even imprisonment "where he could get a post-graduate course in real crime."

Recognizing the difficult problem faced by the parent if the youngster is a pusher and will not voluntarily seek help, Barnette observed that in this case the authorities may have to be notified.

"If he is a junky, and will not seek help, about the only thing parents can do is to kick him out," Barnette said. He quickly added that before such drastic action is taken, every effort should be made to get the drug pusher into a hospital or rehabilitation program.

To continue to support a drug

pusher would feed his habit, which would only get bigger, Barnette warned. This would "keep him an infant, a baby, and this is what he wants. He must give up drugs, or leave," he stated.

Barnette urged parents not to intentionally try to frighten children off drugs. This will cause them to "turn a deaf ear" to parents or anyone else who tries this approach, he said.

"Scare tactics will not work because those on drugs usually know more about their nature and effects than parents do," Barnette observed. "The result will be further alienation."

Giving advice to parents on handling the situation, Barnette said that one of the first things parents should do is to talk openly with their son or daughter. "Communication is essential," he said.

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U. S. Senate Bill Attacks Alcoholism, Alcohol Abuse

WASHINGTON (BP)—The U. S. Senate has approved and sent to the House of Representatives a major new federal program designed to attack the problems of alcoholism and alcohol abuse.

Hailed as a federal commitment to launch war on alcoholism, the new program seeks to establish the principle that alcoholism should be approached as a medical-social problem rather than a legal-criminal one.

Sen. Harold E. Hughes (D., Iowa) and 51 other senators sponsored the legislation known as the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment and Rehabilitation Act of 1970.

The Senate action authorizes \$395 million over the next three years for grants to help states and local agencies develop and administer programs dealing with alcoholism.

Private, nonprofit agencies can also receive grants from this sum to use and "develop the expertise and the techniques that they have" for dealing with problems of alcoholism, according to Sen. Hughes.

In addition, the bill would establish a National Health Institute for dealing specifically with alcoholism, provide for the coordination of all federal efforts in this field; require federal agencies to set up programs dealing with alcohol abuse among federal employees; and would require the U. S. Civil Service Commission to guarantee persons afflicted with alcoholism the same employment conditions and benefits as persons who are ill from other causes.

Also, the Senate version requires the Secretary of Health, Education and Welfare to submit to Congress by June 30, 1971, a report on the

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Gordon Clinard Elected Seminary Evangelism Head

LOUISVILLE (BP) — Gordon Clinard, Texas pastor and immediate past president of the Baptist General Convention of Texas, has been elected to the endowed professorship of evangelism named for Evangelist Billy Graham at Southern Baptist Theological Seminary here.

Clinard, pastor of First Baptist Church in San Angelo, Tex., will join

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Pastor-Superintendent Meetings Are Scheduled

A series of 40 Baptist area Pastor-Superintendent (Director) meetings has been scheduled for Aug. 31-Sept. 4, according to Rev. Bryant M. Cummings, Jackson, director of the Sunday School Department of the Mississippi Baptist Convention Board, sponsor.

"The Bible Teaching Program for 1970-71" will be the theme of the meetings to be attended by the pastor and general Sunday School director (superintendent) of each church in the area.

Program personnel for the meetings will include, Dr. Charles Treadway, Dr. Chester Russell, L. J. Newton and Chester Vaughn, all consultants in the administration section of the Sunday School Department of the Baptist Sunday School Board, Nashville, Tenn., in addition to Mr. Cummings, Miss Carolyn Madison, Rev. Judd R. Allen, Rev. Dennis E. Conniff, Jr., Rev. Tom Douglas and Rev. Billy Hudgens, of the staff of the state Sunday School Department.

Some of the meetings will have a morning schedule, from 10:00 a.m. until 12:15 p.m. closing with a meal at 12:30. The remainder will have an evening schedule, from 6:30 p.m. un-

til 8:45 with a meal at 6:00 p.m. The only meetings without a meal will be Clarksdale and Sardis.

The schedule follows:
Morning meetings: Aug. 31, Corinth, Tate Street; Leland, First; Kosciusko, Parkway; Magee, First; McComb, Central; Sept. 1, Coldwater, First; Greenwood, Immanuel; Philadelphia, First; Waynesboro, Calvary; Wiggins, First; Sept. 2, Sardis, First; Bruce, First; Forest, Prentiss, First; Long Beach, First; Sept. 3, Oxford, North; Starkville, Calvary; Jackson, Van Winkle; Crystal Springs, First; Biloxi, First; Sept. 4, Tupelo, Parkway; Columbus, Immanuel; Yazoo City, First; Natchez, Parkway; Lucedale, First.

Evening meetings: Aug. 31, Holly Springs, First; Cleveland, Immanuel; Louisville, First; Laurel, Highland; Columbia, Calvary; Sept. 1, Clarksdale, First; Grenada, Emmanuel; Meridian, Calvary; Hattiesburg, 38th Avenue; Picaune, First; Sept. 3, New Albany, First; Amory, First; Vicksburg, First; Brookhaven, Easthaven; Moss Point, East.

The program personnel will be divided up into teams and conduct the meetings in order.

What Causes Sunday Schools To Grow?

By O. Othel Feather
Professor of Education
Administration
Southwestern Baptist
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Fort Worth, Texas

A sincere approach to analyzing the ten largest Sunday Schools in the USA in 1969 by Elmer Towns tends to minimize the effectiveness of some traditional principles of outreach advocated by Southern Baptists. This impression is gained by many from a hurried reading of the author's report on each of the ten churches and his summary chapters on "Factors Causing Growth." On the contrary, a careful examination of the last chapter on "Statistics" reveals additional factors which were

not pursued sufficiently to glean all the pertinent information.

The author presents many very challenging facts which should be taken seriously by Southern Baptists. The churches surveyed in the book, *The Ten Largest Sunday Schools*, have applied many long established principles for Sunday School growth advocated by Southern Baptists. They have actually used these well known principles much more effectively than most Southern Baptist churches. Eight of the ten are Baptist churches but only one is a Southern Baptist church. These circumstances magnify the authenticity of the growth principles employed.

Some of the principles are couched in dissimilar terminology and are ad-

ministered through different organizational structures to those employed by Southern Baptists. This factor should encourage Southern Baptists even more now as we enter the era of "flexibility" suggested for the 1970's. Principles of outreach are much deeper in meaning and more involved than more terminology, type of organization or traditional administrative procedures. Two of the more controversial principles for Sunday School growth which were employed by the ten largest Sunday Schools are worker-pupil ratio and the age-old problem of visitation.

In eight of the ten largest Sunday Schools (two do not list enrollment) the over-all worker-pupil ratio was one Sunday School worker for every

10.6 pupils. This ratio prevails even though there are several large classes for older children, youth and adults, taught by well trained church staff members of outstanding teachers. The teachers of large classes in one Sunday School were assisted by numerous adult lay-counselors thereby maintaining a better worker-pupil ratio than the average Southern Baptist Sunday School.

The Canton Baptist Temple of Canton, Ohio, follows the "master teacher" plan and uses the best teachers in the church for large classes. However, this church reports a total Sunday School enrollment of 5025 with 810 teachers (not including substitutes) or

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A Look At Baptist Work In The Philippines

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like a city of the United States than an Asian metropolis. This is especially true of the new, elegant, planned satellite town of Makati, where American corporate and brand names blink from neon signs.

Manila has an unfinished look. Part of this comes from the number of new buildings under construction. The Filipinos have a way of building by installments. They build until the money is gone and then they begin again when more becomes available.

Part of the unfinished look comes from the fact that Manila has been largely rebuilt since World War II. The city took the worst pounding of any capital in the world during the war, with the possible exception of Warsaw. It was left four-fifths demolished.

Nearby landmarks remind of bonds between Filipinos and U.S. Americans. Across Manila Bay lie Bataan and Corregidor, stained with blood shed in common cause.

The most beautiful, the most stirring, the saddest, the quietest thing I saw in Manila is the United States military cemetery at Fort Andres Bonifacio (formerly Fort William McKinley). The morning sun shone brightly on the stark white marble markers — 17,180 of them — which seem to march across the freshly manicured grass. The rows on rows of headstone crosses, with an occasional Star of David, are arranged in concentric circles around the high point on which the memorial stands.

Two stone arcades bear the names of 36,279 men of United States fighting units (these included Filipinos) who lie in unknown graves. Mosaic maps in shining colors also remind me of the history which will forever bind the United States and the Philippines: Leyte Gulf, the Coral Sea, Cebu.

But the living soon calls one back — to Forbes Park, called "Millionaires' Row," where 400 families live in luxury; to slums and squatters' huts, where 43.8 per cent of the families of Manila exist; to the slowly growing middle class; to the clattering, honking, rushing masses of the business district.

The squatter communities of Manila grew out of the ruins of World War II. Many of the squatter huts — made of trash, cardboard, flattened tin cans, or whatever happens to be at hand — are side by side with good housing or in the shadow of new skyscrapers.

Many things distinguish a city. One is its sounds. The sound of Manila is the sound of its traffic. Except for Saigon, Manila's traffic is as menacing as any I have ever encountered.

Stand for a minute in any busy district and there will pass hundreds of buses, big and small, cars of all makes, and thousands of colorful, fancily decorated jeepneys (World War II jeeps turned into agile jitney buses), all moving to the melody of a thousand horns in varying degrees of harshness and urgency. And it is all in good humor as drivers dart in and out of uneven lanes of traffic.

The jeepney must be the Philippines' unique contribution to the world of traffic. In reds and greens and yellows and blues, they are decorated in chrome which glitters in the noonday sun. Curtains that often clash with the color of the jeepney adorn the inside. There are more colorful trimmings and fancily painted names and quotations from poems and from the Bible. Then they have rakish fenders which make them even more hazardous.

My greatest shock on this trip to the Philippines came when I realized that half of the country's 37,000,000 people have been born since my first visit here in 1953. A recent copy of Medical Currents says that almost half of the country's present population is 14 years of age or younger.

These figures are alarming in light of the low state of economic development and the very poor health standards and habits of the people. The national nutrition program of the Department of Health recently disclosed evidence that half of the country's 6,000,000 babies and pre-school children are suffering from malnutrition. Dr. Antonio Pardo, director of the program, said that the country's malnutrition problem is so alarming that unless an effective solution is implemented, the Philippines may become a nation of mentally retarded in the next 20 or more years.

With a population that threatens to double in 20 years, the Philippines has decided to use her schools to teach family planning. News reports said that when the new school year opened July, family planning would be taught in all of the country's colleges and universities.

By the second semester, according to the Secretary of Education, the 40,000 elementary and secondary schools will also teach family planning. They will use instructional materials being prepared with the assistance of the U.S. Agency for International Development. Already about a dozen Government and private agencies are providing information on population control.

In December 1969 the Government adopted a national family planning policy supporting the private groups. The big push is designed to compensate for the late start made by the Philippines.

Reynaldo Rogos, coordinator of Insular Tours, told me that a writer for Playboy Magazine, recently in the Philippines, asked him what the Filipino woman is really like. His answer: "She is very religious; she gets up very early and goes to Mass. Then she goes straight home and takes the Pill." For me he added: "It just shows how the old and the new mix."

The amalgamation of foreign influences in the Philippines has no doubt helped to produce strange compounds in the character and life of the Filipinos. One is said to have remarked: "We have lived for 400 years in a convent and for 50 years in Hollywood. When are we going to come to grips with real life?"

The foreigner finds it difficult to get beyond the shiny surface and learn what the Filipino person is really like. After 19 days of observation, 13 of them in Manila, during this third trip to the country, I can only list the qualities of the Filipino which was evident to me: generosity and hospitality, great courtesy and warmth, consideration for the stranger, flawless manners and a gentle gaiety.

These are the people to whom Southern Baptist missionaries witness of a living Christ who cares that they have life which is abundant and eternal now.

In December 1948, 23 missionaries arrived in Baguio as refugees from the communism of mainland China. They brought with them four teachers from the Peking language school who were to serve as instructors in the Mandarin dialect. They planned to continue language study in the Philippines, undisturbed by the war in China, and then return to that country within a few months.

This hope was not to be fulfilled, but another dream was about to be realized. Fifty years earlier another missionary, the late Dr. W. B. Glass, father of Mrs. Baker J. Cauthen, wife of the executive secretary of the Foreign Mission Board, had dreamed of preaching the gospel in the Philippine Islands. But circumstances and finances did not permit.

Early in 1949 the refugee missionaries began to work with the 1,200 Chinese in Baguio. In May 1950 a Chinese Baptist church was organized and Dr. Winston Crawley, now director of the overseas division of the Foreign Mission Board, was called to be its pastor.

Some of the missionaries scattered to other towns and cities where there were large groups of Chinese people. Then in August 1950 they came together in Baguio and organized the Philippine Baptist Mission — Southern Baptist witness in the Philippines had begun.

The first Filipino Baptist Church, with six charter members, grew out of a revival in the Dagupan Chinese Baptist Church.

The ministry of Southern Baptists in the Philippines has grown until today there are 146 churches and 122 chapels and missions with a membership of 13,100. One hundred and seventy Filipino and Chinese pastors and other nationals work alongside 90 missionaries.

The work is concentrated on the two large islands of Luzon and Mindanao. However, one Southern Baptist couple initiated work at Cebu, in the central Visayas, in 1963, and a Filipino couple sponsored by the Luzon Baptist Convention moved to Leyte in 1968 to start churches in that area.

The Baptist churches related to Southern Baptist work in the Philippines are organized into three conventions: the Luzon Baptist Convention, with five associations; the Mindanao Baptist Convention, with four associations; and the Chinese Baptist Convention.

Three nationwide evangelistic crusades — held in 1963, 1968, and one just completed July 5 — have extended the outreach of the churches. To assist and support the churches there are a number of supporting organizations: the Philippine Baptist Theological Seminary, Baguio; Southern Baptist College, M'lang; the Mindanao Baptist Bible School, Davao City; and the Mati Baptist Hospital. A Baptist College is projected for Luzon, to be located in Urdaneta.

Baptists of Manila find one of their most effective ministries to be among the college and university students. Thus, they opened a student center in the Sampaloc area of the city in October 1969. An estimated 250,000 students attend colleges and universities within a 10-block sector. Despite student unrest (demonstrations and protest marches asking for various national reforms resulted in the deaths of several students during the last school term), an average of 680 new students are being attracted to the center each month.

In the six months the center was open before the school year ended, 127 students made personal commitments of their lives to Jesus Christ. In the same period more than 3,400 asked for activity cards, and hundreds of others used the center in one way or another.

Most of the students who visit the center are first attracted by the clean, relaxing facilities which the new building offers. In a large reception area they may read, study, play table games or sip Cokes from a snack bar. Upstairs, a library offers a quieter place for reading or study.

and the roof, additional recreation.

Some of the students come in from the hot sidewalks to join friends at wrought-iron tables on two outdoor-type terraces, where water trickles down rock walls to which cling orchids, ferns and other tropical plants.

There are 39 Baptist churches and chapels in Metropolitan Manila and surrounding area. One of the chapels became Village Baptist Church on July 5. Begun under the sponsorship of International Baptist Church, Manila, it is the only Baptist church in the city which ministers to the upper-middle class. Its large group of bubbling young people began a three-day camp (at the church) the next day to learn the musical, "Tell It Like It Is."

Simmons - "Small Churches"

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tion. People were everywhere and lived in tiny huts, which were often tucked away in the most out-of-the-way places.

The church buildings were small and simple, with either gravel or bare concrete floors and no electricity. The benches seemed to have been constructed for discomfort, but the Filipinos did not find them so, as I remember, for they almost never stood once the service began. Moreover, they were content to stay as long as the service might last, apparently having nowhere else to go. They would sing and sing, both joyously and well, and often without a sign of a musical instrument.

My first week there was spent "on the field" living in a small home and sharing a tiny room with the church's fine young student-pastor, Nelson Espana. He is twenty-six years old, bright and eager, and he served well as my host and interpreter for the week. Our meals there in the home of Miss Conrada Sarat were often simple but always good. Both facilities were primitive.

Our services were held each afternoon at 3:00, Filipino time, which meant that they began sometime before 4:00—something like our "dark-thirty." At 3:00, those who were "early" began singing hymns informally. They sang all the while the others were arriving. Then around 4:00 the service would begin, but that simply meant that Nelson went to the pulpit as he continued leading us in more and more singing.

At Banaybanay there were never many people present for the weekday services, for the members of the church mostly live miles away from the church and could make the trip only a few times through the week. But almost always there were professions of faith. At the end of the week we counted 15 who had accepted Christ. These were mostly young adults and older. And it should be remembered that this resulted from preaching done through an interpreter. Oratory and persuasiveness don't count for much in such a situation. Only the truth of the Gospel matters. Watching people almost constantly come to the Lord out of small groups at the conclusion of unimpressive services was a moving and wonderful experience.

In addition to preaching at the services in the little church building, we found other places to hold "evangelistics," as they called preaching services. We preached at private homes where neighbors would gather, at the beach where a John-the-Baptist celebration was going on, and from the primitive City Hall in the center of town. I will never forget being addressed as "Holy Father" by dozens of Filipinos at the beach who noticed my Bible and my American tie. That was hard to take with a straight face.

The second week was spent commuting daily from Mati, a small and interesting little city where our hospital is located and several missionary brother's family, the Paul Johnsons. Their home was lovely and their welcome and care an increasing joy to remember.

Each day Paul and I would leave Mati for the excruciating Land Rover drive to two "nearby" churches, Calapagan and Tagibo. Often Mary and Paul's wife, Vera, would go also. The trip was consistently an adventure in discomfort. Sometimes the roads were unbearably dusty and sometimes impossibly muddy. If anything was more impressive than the impossible condition of the roads it was the nonchalant way that Paul drove the Land Rover over them. I was always ashamed to complain, but I did anyway.

Book Needed By Philippine Seminary

While your editor was visiting the Philippine Baptist Seminary in Baguio, he was asked by Dr. D. B. McCoy, Academic Dean of the institution, to see if he could find copies of an old study course book that now is out of print.

The book is Our Bible by J. McKee Adams, and was a part of the Training Union Study Course. If you have copies of this book which you would be willing to give to the Philippine Seminary, please mail them to the Editor, The Baptist Record, P. O. Box 530, Jackson, Miss., 39205, and we will package them and mail them to the seminary.

The Village church youth, the questioning students who have become evangelical believers at the Baptist center, and the 1,700 other Baptists of the area are few among many. But they are not alone. There are other evangelical groups witnessing in Manila and throughout the Philippines.

I am told that the wealth of the country is in the hands of 5 per cent of the people. That minority has strong influence.

Perhaps a small minority of evangelical Christians can wield a strong spiritual influence in the country and help to bring about a moral revolution. As elsewhere in Asia and the world it will depend upon the quality of their lives and their willingness to do something for their Lord at great cost to themselves.

Aside from full services Sunday at both churches, we preached at Calapagan at 5:00 and at Tagibo at 7:00, Filipino time. That meant that we always arrived home late and tired. But the results were worth it all, for that second week 40 people made professions of faith.

My interpreter for the week was the most interesting man I think that I have ever met. He was Namesia Lastima, a fine lay-preacher, personable and knowledgeable. He lives up in the mountains about a 45-minute walk from the church, and made it daily in spite of unbelievable rain through the week. Once his wife and children came with him, and remember the return trip was to be made late at night with only the help of a primitive lantern's light.

At Calapagan, almost a whole family, from the grandfather and the grandmother to grandsons, accepted the Lord during the week. Thereby hangs a tale much too long to tell in detail here. To put it briefly, it began at the Mati Baptist Hospital, where a concerned missionary physician, Dr. Charles Norwood, and a dedicated staff successfully bore their witness to several members of a family severely wounded in a family fight. The seed sown there bore glorious fruit.

Space will not permit the sharing of other meaningful experiences, but some lasting impressions must be mentioned. I came away with a new consciousness of the hard work which faces our missionaries and the shining spirit with which they tackle it. I will always remember the awe I felt when, praying with my lovely Filipino hosts in their little hut, I sensed that the Lord understands their language as well as my own and loves those materially poor people every bit as much as He loves me. I already knew that, I think, but it became a conscious joy to me then and there. I shall always be moved when I recall the simple joy which those congregations feel when gathered to worship in their crude little buildings. And who could forget watching them leave those buildings after the evening service, carrying or leading their children, to commence a walk home that might take a half-hour or more, and that through the woods or over the mountains. Or the strange thrill of standing waist deep in a dammed-up, muddy mountain stream, after a sure-enough strenuous walk, to baptize Filipino brothers and sisters in Christ who rejoiced in exactly the same faith that is my life.

Those two weeks were unforgettable! I am now over the physical effects of them, but never will I know the end of their spiritual benefit. And so I am hopelessly indebted to the Foreign Mission Board for its invitation and hospitality, to my church for sending me and letting me go, to the missionaries on the field who sent us inspired to our work, and especially to our Lord who was already there when we arrived.

Guatemala Needs 10 Missionary Couples

The Baptist Convention of Guatemala has approved the following action: "It was agreed to write a letter to the Foreign Mission Board soliciting ten missionary couples to be sent to Guatemala to dedicate their talents to the music ministry, to work with university students, and to carry out missionary work among the indigenous villages." Carlos C. Quillo, convention secretary, wrote: "Our Baptist work in Guatemala is growing as is natural in reaching new converts, in the organization of new churches, and new missions."



Baptist Student Center; building, view of students in front of Student Center, Cebu City, Philippines.



Cotabato Baptist Church building, Missionary Robert N. Nash, right, and pastor talking, Cotabato, Philippines.



Road to Manila, Philippines, men watching cock fight. A popular sport in the Philippines.



Baguio; woman washing clothes in river, Baguio, Philippines.

Leon Young Goes To "The End of the Earth"

Thursday, August 27, 1970

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Caburan is a barrio (village) church. The Digos Church is the smaller of the two with fifty-five members. Digos is the capital city of Davao del Sur. No one seemed to know its population but my estimate would be thirty-five to forty thousand people. It, like the Caburan church, is about seven years old. The Digos Church meets in a lovely building erected two years ago with Lottie Moon Christmas offering money. The pastor is Salvador Solana and since the church cannot support him, his secular job is selling life insurance. This church has a good future, I think. It is located across the street from the Municipal Hall near the large elementary school and a large residential section. The revival in this church was the result of work done mainly by a group of dedicated young people. There were eleven professions of faith and sixteen rededications. The pastor had an attack of appendicitis (chronic) and was hospitalized for two and one-half days during the revival. This did not hinder the work of the young people; however, it did hurt the revival.

The best experience I have ever had in any revival and one I will never forget happened in the Caburan church.

I have called Caburan in Jose Abad Santos "the end of the earth." From Manila it is about eight hundred fifty miles but miles from Manila or other metropolitan cities in the Philippines does not measure the difference in the way of life for the people. Some metropolitan areas are very modern and some rural areas are very undeveloped. Caburan in the municipality of Jose Abad Santos is one of the most undeveloped areas in all of the Philippines. There is yet no electricity and many children who have not traveled to outside areas have seen only one movie or film, that of the U. S. astronauts walking on the moon. The Philippine government brought a generator and projector to Jose Abad Santos for this film.

To reach the village it was a full day's journey from Manila where we took a modern jet and flew for one and one-half hours to Davao City, then my mission bus along a paved road for thirty-five miles, then gravel road for twenty miles, then dirt road over mountains, fording streams with no bridges for ten miles, finally to arrive at Malita, a seacoast town. From there the best route is down the Pacific coast sixty miles to Caburan. The boat, owned by the church, is used for transportation along the coast line. It is like hundreds of others used for transport of coconut, rice, and corn to market. The sixty miles takes four hours in calm seas. On the Saturday that I made the trip, I had departed Manila at 6:00 a.m. and arrived in Caburan just as darkness was about to come in the evening. I felt as though I had traveled to the "end of the earth."

Caburan has a population of about five thousand people. The people for the most part are of the Manoba tribe, a native people to the area. Vysian people are a minority to the community but they are merchants, professional people, government people, and land owners of the narrow fertile lowland shelf of land that lies between the mountains and the Pacific Ocean. The Manoba for the most part live in the mountains. The people speak two Philippine dialects and only the young speak both. Cebuano is the Vysian dialect — Manoba is the dialect of the Manoba. The church is made up of both Vysian and Manoba and language sometimes is a problem. The educated also speak English.

For the most part the people are poverty stricken — poverty of the kind that all the personal possessions of many of the families can be put into an average size suitcase. The shelter they have is nothing more than a bamboo hut. There is no furniture. Only a pot or two to cook rice in over an open fire and maybe a change of clothing. The people are farmers on one, two, three acre farms growing rice, corn and coconut.

The church at Caburan has one hundred forty-eight members and in the revival there were forty-two professions of faith and four rededications. Rev. Elpidio E. Frasco is the pastor of the church. He is a graduate of the Baptist Bible School at Davao City and is a very dedicated preacher. In the revival we had services in the church on the two Sundays and the building which seats about one hundred fifty overflowed. People stood around the walls, sat in the aisles and stood outside to hear the service over the loudspeaker. The services on Monday through Friday evenings were held in the Municipal Plaza where about two hundred people gathered each evening. The Saturday evening services were held at the church. A Manoba feast (three roast pigs and all the trimmings) preceded the service. Approximately four hundred fifty people heard the services on Saturday night as they stood in front of the church after the building was filled.

ed. The message was interpreted in Manoba dialect and the response was overwhelming. Twenty-six adults were listed as making professions of faith — many children and young people responded but because they are not enrolled in Bible teaching programs of the church they were not counted. Follow-up will be conducted and an effort will be made to reach these youth.

(The following is an excerpt from a letter dated July 20 from Pastor Frasco. "Since the crusade our church attendance has been crowded. Some could not find a seat. Each Sunday we have many decisions. You remember the last night of our meeting — the church is not able to contain people — the people were very close packed together even to the outside and down the road. There were many people who decided to come forward but they can't move so they

just stay. But some of them come the following Sunday. I baptized last July 5, nineteen souls and July 19 we have again six baptisms. I am sure that some will be baptized the next month. We are praying that we will have effective follow-up.")

The Manoba people do not yet have the Bible in their own dialect — only the Gospel of Mark and parts of the other three gospels. Translators are in the area working on other portions of the Bible.

The Caburan congregation operates five chapels ministering to the Manoba. Four of these are on the Pacific shore several miles from Caburan. One is in the mountains. While we were in revival one, two and three day meetings were held in four of the missions. Rev. Isaiiah Gueterrey, a Philippino, conducted these. There were one hundred ninety-two professions of faith in the four chapels.

These two churches and the work that is being done for the Lord in them has the over-all direction of a dedicated foreign missionary, Harold Matthews. Harold is area missionary of the province of Davao del Sur and for Davao City. Harold is just one of many missionaries who serve in the Philippines. It is a joy to visit a foreign mission field and to see what the Lord is doing through dedicated men and women as they witness, establish churches, train national leaders and give supervision to Southern Baptist work.

I have a souvenir from Caburan. It is a collection of seashells given me by the children of Pastor Frasco. They are like seashells from any seashore but for me they will always remind me of Caburan and "the end of the earth."



Fishing near Davao City, in the Philippines.

Garrett - "A Visit to Kiwi Country"

(Continued from page 1)

course, of British ancestry. They are an independent, self-governing colony with many strong ties and connections with Great Britain.

The population of the Kiwi State is 52,000,000 — 2,000,000 people and 50,000,000 sheep. The original settlers of New Zealand were the Maori Indians. For years a work has been done among them to win them to Christ, but not many are evangelical Christians. There has been some intermarrying between the Europeans and the Maoris, and there is the feeling that there is little or no segregation practiced.

THE REVIVAL SERVICES of New Zealand centered a great deal around home meetings. We had four week-

day services at night in the church. Each day we had one or more services in the homes of the members who would invite interested friends into their homes for discussion periods. These sessions began with questions about homes, customs, and families of the United States and other subjects suggested by the pastor or in answer to questions by the people. Questions led to a time of emphasizing the personal need for Jesus Christ and the importance of serving Him in daily living, in the home and serving together in the church. These meetings were well attended. Some had four or six outsiders, but most had 20 to 30, and the women's meeting had 60. A youth service on Saturday night had over 100 teenagers. In

all there were 30 public decisions made with some others made privately, which afterwards were made public.

THE ENTHUSIASTIC SINGING and the fervent spirit with which the people sang and worshipped made a profound impression upon us. While we endeavored to make a contribution to these wonderful people, they surely made a real impact upon our lives for our Lord Jesus Christ.

THE YOUTH from the early teens down do not attend in any large degree evening services and even in the morning services were allowed to go to their own service. But the young people to whom we spoke were most receptive and interested in following our Lord.

THE PEOPLE AND CHURCHES of New Zealand are essentially like people and churches in the United States. Our impression was that we could have just been in a different part of the States and not had a less different situation with which to work.

PEOPLE WHO LOVE TO FISH would love this country. Rainbow trout are plentiful and the crystal-clear streams make it possible to see the fish easily. It was surprising to see how the fish enjoy bread! So much so that two different men told us it was illegal to put a hook and line on that bread! Also, no snakes. When an outsider visits N. Z. he is asked to sign a statement that he does not have a snake alive, pickled or stuffed. And, in spite of the beautiful, semi-tropical growth everywhere, we were told there were no snakes!

SHEEP, ALSO, WERE EVERYWHERE. The beautiful green hillsides were dotted with the white, woolly creatures. Sheep are one of their main sources of revenue. (And what beautiful pine trees they have.) One of the men had a sheep dog and gave us the thrill of watching it in action. At the slightest sound from the shepherd the dog knew what to do and the sheep followed so obediently. The even, low sound of the whistle gave the desire of the master to the dog. The master directed the dog until the sheep were where he desired them; and, then to show us the obedience and skill of the dog, the shepherd had the sheep turned around and carried off to another paddock. We left feeling quickened in conscience that we were not more submissive to our Master. If man can do that with a dog, what our Lord should and could do with obedient, intelligent men!

TOTAL STATISTICS were not compiled, but what thrilling meetings were held. The response in New Zealand was a source of real joy. The reports we heard from pastors — both in New Zealand and in New Guinea — were of the enthusiastic reception by the people. The regret was that the meetings were only one week long. Had there been another week results and response would have been increased in a far greater measure.

Five Negro pastors were along in the group. Four were accompanied by their wives. These all went to New Guinea. One reported that the closing Sunday saw 1,500 in a "Parade For Christ" and some 2,000 at the Sunday rally. He said that those people came for miles around to see an American Negro — some by dugout canoe, some by horse, some walking. The response was as great as their desire to see these foreigners.

From New Zealand, our group went to Sydney, Australia, to enjoy the hospitality of Australian Baptists for several days, then on to Hong Kong for a day, and to see something of the teeming thousands of the masses of humanity. From there we went to Tokyo, the world's largest city, and the Baptist World Congress, all of which was a thrilling and inspirational experience.

OTHER CHURCHES NEED TO FOLLOW the example set in this instance by our church and those who sent their pastors and wives. I believe it has strengthened my ministry and shall bless my church and the kingdom of God. And also, we surely pray this trip was a blessing to the Christians in New Zealand and other places where we labored for our Lord.



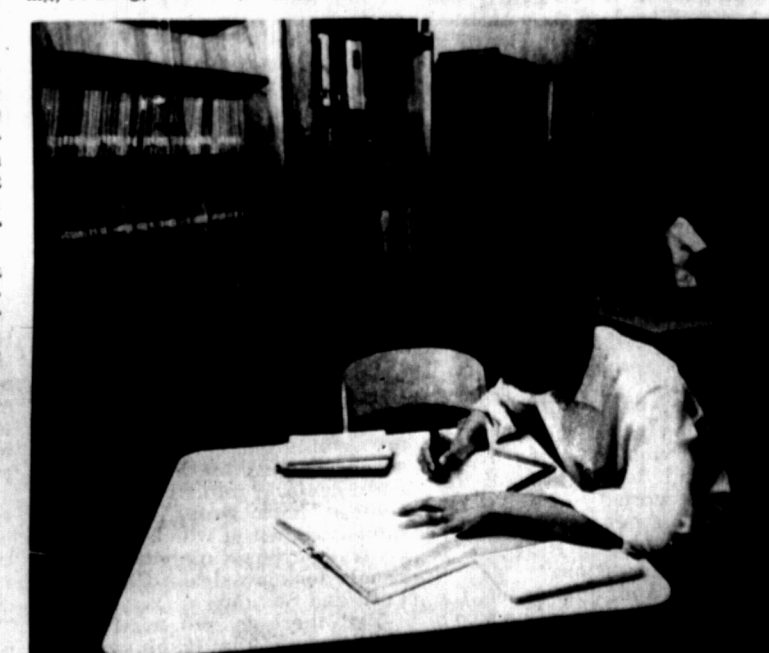
Philippine Crusade, street scene.



The rows of markers in the U.S. military cemetery in Manila, Philippines, encircle a memorial at the cemetery's highest point.



Southern Baptist College, building, students in front of Administration Building, M'Lang, Cotabato, Philippines.



A YOUNG FILIPINO studies at the Baptist student center which is located in a 10-block area of Manila where an estimated 250,000 students attend colleges and universities.

Grant-Island of Mindanao

(Continued from page 1)

the cities of Mati for the first week, and Lupon the second week. The simple life of these people was overwhelming to me. None of them had transportation of their own. It was either walk where you were going or ride in what they called a pedicab or a jeep. The pedicab was a Honda or some other similar brand with a side car that would take about three people. The jeep was either a World War II USA surplus or an imported one from Japan. These people sleep on a mat on the floor and each with an open fire. After being there a few days, I was convinced this was the way our Lord lived while on earth. His method of transportation was walking. He had no pillow on which to lay His head, and He lived on the bare necessities of life.

The response of these people to the simple preaching was also overwhelming. To preach in a little lowly building with a gas lamp for light, and see the people pour down the

aisle, was most gratifying.

One thing in regard to mission work that particularly caught my attention is the work of our missionaries labor. Take, for example, the Baptist hospital at Mati. Seventeen years ago, when the hospital was begun, there was not one evangelical Christian to be found on that side of the island. Now there are thirty-eight churches and missions. The staff there of both nationals and missionaries was most impressive.

I came back from this trip with a strong conviction that we ought to do more in the support of mission work. We ought to take more seriously the cooperative program. We ought to give more sacrificially through the Lottie Moon Christmas Offering. We ought to give more emphasis to the White Christmas in August. We ought to pray more for our missionaries and we ought to be better missionaries ourselves.

At Glorieta, Professor Gives Advice On Drugs

(Continued from page 1)

tial in coping with the young drug abuser," he said.

"During this time, parents must demonstrate the fine art of listening as well as giving advice," he suggested. "The victim of drugs needs to be heard rather than harranged and harassed."

Listing some preventive measures, Barnett advised that:

—Family relationships should be so structured as to make it possible for children to feel that they will be heard in a spirit of understanding.

—Outside counseling from a physician, minister or trusted friend may be helpful in getting the drug abuser to kick his habit.

—Establishing a good parental example with which the child can easily identify is essential.

Pointing out that a child needs models to follow, and that the drug abuser usually has unhealthy models, Barnett observed that if parents set good examples, their children will have a better chance of resisting drugs.

"They will have a moral reserve and the image of personal integrity which they can never completely forget," he said.

GLORIETA, N. M. (BP) — A Dallas judge, in a speech at Glorieta Baptist Assembly here, called for a uniform code of laws, standardized penalties, and support of national drug legislation as major steps toward effective control of the drug problem in the nation.

Oswin Chrisman, probate judge in Dallas County, Texas, told participants in a conference on "The Drug Crisis in the Church" that effective drug traffic control is hampered because of inequities in state and federal laws.

Judge Chrisman told the conference, sponsored by the Southern Baptist Christian Life Commission, that

federal laws dealing with drugs that alter mind and mood are "a hodge-podge of statutes."

Describing the various types of laws regarding use and sale of drugs and penalties for violations, Judge Chrisman observed that generally the laws "restrict the power of the judge to individualize punishment, and make penalties applicable indiscriminately to minor violators as well as to substantial figures in the illicit drug traffic."

Calling for support for current drug legislation now pending before Congress, Judge Chrisman declared:

"What is desperately needed now is a uniform code of laws, standardizing offenses and penalties for the federal and state enforcement agencies."

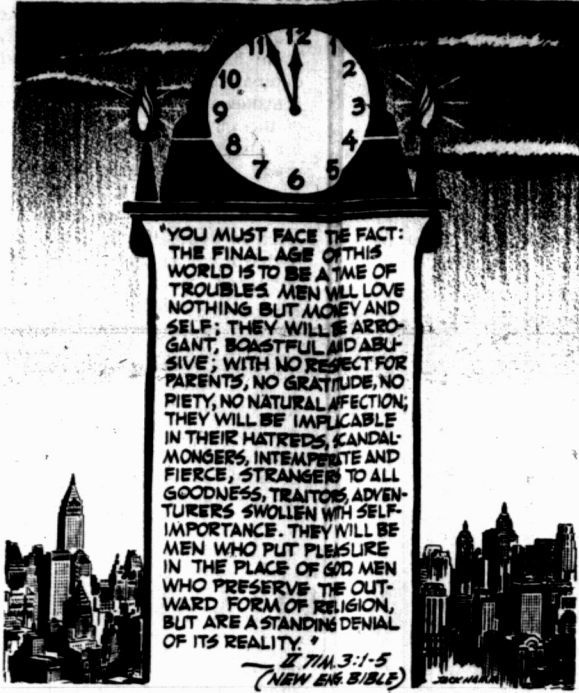
He explained that more severe punishment would be possible under the proposed legislation for those who distribute and profit in the drug traffic, and added the proposed laws would provide equitable punishment for first offenders by giving the trial judge more discretion.

"It might be noted that even under the present system of law, the distributor of drugs could be punished more frequently if young people would decide to police themselves," Chrisman said. He explained that a complaining victim is needed to bring the drug pusher to court, and added that "rarely does one (complaining victim) come forth."

An active Baptist layman, Chrisman challenged Southern Baptists to establish programs in their churches that would aggressively intervene in problem situations by providing support to the accused and to their families.

The judge observed that in his own court in a county where Baptists comprise a major portion of the population, "no Baptist group or minister has yet filled this role of support."

GOD'S TIME CLOCK



NEWEST BOOKS

TEACHING CONVERSATIONAL PRAYER by Rosalind Rinker (Word, 140 pp., \$3.95).

A teaching guide for prayer groups, dropping traditional patterns, and bringing to praying together a new meaning, and a new power. The author defines conversational prayer as "dialogue" prayer where every participant is "with it" all the time. The three ingredients are defined as awareness of one another in the group, what he is saying, means and feelings, pursuing the same subject, taking turns, listening, speaking, agreeing and giving thanks; and trying to keep in tune. The author says there are four basic steps to conversational prayer: Jesus is here (the power of worship); Thank You Lord (thanksgiving); Help Me, Lord (Confession) and Help My Brother (Intercession). The author finally deals with how to start a prayer group, and then discusses certain matters related to such praying. Without question this volume will bring new meaning to praying of those who study it and follow its suggestions.

GENESIS by Donald Grey Barnhouse (Zondervan, 208 pp., \$4.95).

A devotional commentary from the pen of the late Donald Grey Barnhouse, Presbyterian spiritual giant, whose preaching and books made him known around the world. Here are 22 chapters of the first book of the Bible. The author does not deal with critical problems, but simply takes the great truths revealed in God's word and opens their spiritual meaning, yet his comments on the spiritual revelations often answer the doubts of the critics. The first half of the book of Genesis will become a more meaningful, richer volume, as one studies it with these comments from a great teacher of the Word.

BAPTISTS SEE BLACK compiled by Wayne Dehoney (Word, 117 pp., \$3.50).

Twelve sermons by Southern Baptist pastors on the racial problems confronting the South and the nation today. Included in the preachers are W. A. Criswell, Ralph Langley, Brooks Ramsey, James L. Monroe, Wayne Dehoney and others. Each chapter is introduced by an explanation of the setting or situation out of which the sermon was born or to which it is related. All readers will not agree

with everything that is said here, but pursuing it with an open mind and a prayerful spirit, will help the reader to have a broader understanding of how God is helping solve tensions which have existed in the past few years and still are present.

IN REMEMBRANCE OF ME by Alexander Whyte (Baker, 105 pp., paper, \$1.50).

Another reprint in the Baker "Preaching Help Series". These are 17 sermons by a great preacher of the 19th century.

THE WHOLE ARMOUR OF GOD by J. H. Jowett (Baker, 265 pp., paper \$2.95).

Reprint volume in "Preaching Help Series". Fifteen select sermons by one of the great American preachers of the late 19th and early 20th centuries.

CHURCH IDBITS by Robin Jensen (Zondervan, paperback, 95 cents). Humorous cartoons about the church and church members.

THE RUDY ATWOOD STORY by Rudy Atwood (Fleming H. Revell, 126 pp., \$3.50). For over thirty years, the featured pianist on the Old-Fashioned Revival Hour was Rudy Atwood, who is now regular pianist at the Church of the Open Door in Los Angeles. This book is the story of Atwood's life, told in his own "homey, captivating way."

OUR CHILDREN ARE OUR BEST FRIENDS by Mark W. Lee (Zondervan, 221 pp., \$4.95) In this volume, couples in the Bible are used to illustrate both the best and the worse in the marriage relationship. The author uses the Bible's rich resources to present the ideal in Christian marriage, contrasted to the deterioration of marriage in contemporary life.

DID I DO THAT? by Dorothy Laux, with picture by Allan Eitzen (Broadman, 48 pp.) A colorful, attractive picture book for boys and girls, this little volume teaches that "rules are for obeying," at school, at home, or at play.

JOHN CELEBRATES THE GOSPEL by Ernest W. Saunders (Abingdon, paperback, 187 pp., \$1.95).

A study of the Fourth Gospel, the message "that eternal life can be a reality for anyone who comes to know Christ."

single mission station or area where more missionaries were not needed.

Third, we must raise our stewardship standards so that the financial needs of the mission fields can be met. If we could give the Foreign Mission Board twice or three times as much as it now is receiving, it still could not meet all of the needs. We must enlist more tithers and enlarge our giving if world need is to be met.

Support Fourth, we must support the missionaries with our prayers, our love, and our continued interest. They are doing a tremendous job, but they need our support. Mere participation in giving to the cooperative program and special offerings, as important as they are, are not enough. We must do more.

Southern Baptists at this moment are one of the few major denominational groups which are continuing to enlarge their world mission work. The reason for this is that they still believe that the whole world needs to know Christ, and they still retain their belief that the Bible has the only answer to world need. As long as they hold to those fundamental principles they should see growth continue. However, we believe that God is expecting much more of them than they are doing at present. They can do more and they must do more, now!



A Woman's World Reaches Far
Beyond the
Ironing Board

Wilda Fancher

Under A Tree -- Or Up One?

I am sitting here under a tree thinking. You see, I am An Adult on our church's youth retreat. My position is not enviable, and my popularity is dubious. Not really. It's nil.

The extent of my success thus far has been two - fold. First, to alienate one of my sons by telling him the rules are for everyone. Second, to ask two girls who just came out of the cabin door in swimsuits, "Are you going swimming?" Soon as it was off my tongue I thought it would serve me right if they said, "No, we're going to climb the pole where the dinner bell hangs."

I won't despair, though. I'm sure my usefulness will increase tomorrow. I still have another son to alienate, and my husband is along, too. The girls will doubtless wear some more clothes which will disguise their intentions, and I'll have to inquire again to insure their safety.

There! That sounds good. "To insure their safety." I'll list that as Function Number One of An Adult on a Youth Retreat.

What will be Number Two? Let's

see. Maybe "To see that they are well-groomed." Yeah. No. We have been here six hours and I still haven't had my turn at the mirror. They'll be well - groomed without me.

Number Two? Oh, let's try, "To speak up in discussions." Especially discussions on parent - child relationships. Later: I tried, but my vanishing cream must have finally worked - the young guy in charge never saw me.

There must be a Number Two on the list. Mustn't there? Sure. How about "To tenderly tuck them in bed."

Now Number Three: "To see that they eat properly." And Number Four: "To give motherly advice."

Next day: scratch Number Two, Number Three, and Number Four. They didn't go to bed. They have eaten everything in sight.

And they must have already had plenty of motherly advice, for they're generally a great bunch of young folks.

I guess all an adult on a youth retreat does, after all, is to sit under a tree and wonder what dumb question to ask next.

Advice To Parents: Don't Treat Teen-Agers As Status Symbols

RIDGECREST, N. C. (RNS) — Young people are tired of being used as status symbols by parents and of having to earn love, the Southern Baptist Sunday School leadership conference was told here.

Rev. William Self of Atlanta, Ga., discussed some of the things youths would tell their parents if the adults would listen.

The teen-aged generation, the clergyman said, is "sick" of being a status symbol through such things as grades in school.

In addition to this, Mr. Self said, young persons are "sick of having to earn love. Parents try to put controls on love by judging the performance of their children in areas such as grades, little league baseball and other status symbols of youth society."

It was his judgment that "parents are too concerned about surface things, such as hair." He asked: "Would you let an inch of hair separate you from your children?"



MasterControl Commentary

Consult the station guide for broadcast time in your area.

Southern Baptists' Radio-Television Commission

IS HUMOR HOLY?

By Kenneth Chaffin

I feel sorry for people who have no sense of humor. Life is going to be rough for them. And you don't have to be able to tell a joke to have a sense of humor. Some of the happiest people I know are people who enjoy life to its fullest, but they couldn't tell a joke effectively if their lives depended on it. When I was a pastor in college, I had one very wonderful deacon who couldn't tell jokes and he was bothered by the fact that his wife and two sons told them so effectively. One one occasion when I was to eat in their home, he got his younger son to teach him a very simple riddle which he could memorize and tell at dinner. He learned the very old riddle: Question: "What did the mayonnaise say to the refrigerator?" Answer: "Close the door, I'm dressing." As the meal went on I could feel the tension mounting. Finally, with our after - dinner coffee came the question: "What did the mayonnaise say to the refrigerator?" I pretended not to know and begged him to tell me. He froze. He forgot. So he came up with this, "Close the door. I'm cold." At least it entertained his family.

I guess I've always had a sense of humor. Most people think I inherited it from my father. As a result, when I began to be aware of the fact that God was calling me to preach, I wondered what I should do with my sense of humor. So much of the preaching I had been exposed to had such a stern and somber note and was so full of judgment. Even some of my friends tried to dissuade me on the grounds that "You're so happy." I decided that, whatever the cost, I had to do God's will.

I shall never forget the first student conference I attended in college. The great preacher - humorist, C. Oscar Johnson, from St. Louis, Missouri, was the featured speaker. He had a love of life, an awareness of God and such humor as I had never been exposed to. I decided that I needed to rethink this whole area. Later in my ministry I had had the privilege of many occasions to be with Dr. Elton Trueblood, the great Quaker teacher. Perhaps you know best of his many books, one entitled, The Company of the Committed. He was in my home and I was asking him about his current writing project. He was working on a book, now in print, on The Humor of Jesus. When it came out, some of my friends bypassed it on the basis of the title alone. They could not associate humor

EDUCATION
WHAT'S HAPPENING
THE EDUCATION COMMISSION, SBC

At a time when we are trying to bring wisdom and morality and peace people into the mainstream of American society, it would seem perverse to raise the price of higher education and to offer it only to those willing to go heavily into debt.

—Howard Bowen, President of Claremont University Center

A significant need of the citizenry: training so as to be able rationally to discuss emotionally - loaded political, social, and religious problems.

The College Placement Council reports a decline in job offers from industry at the bachelor's degree level of 16 percent. For those receiving master's degrees there are 26 percent fewer jobs, and at the doctoral level, the drop is 14 percent. Hardest hit are those with degrees in technical (science) fields. The one bright spot is for accounting majors; offers have risen 56 percent over the past three years. Students are working harder to find jobs.

with their Lord. But it seems strange that God would give his children a gift He didn't want His Son to have.

I've now come to believe that laughter and humor are gifts from God to us. They give us release from the unbearable responsibilities of life. They often give us an alternative to crying. They preserve us from pomposity. Laughing people learn more than crying people. And you know, people who can laugh and be happy are usually the same ones with the capacity for seriousness. Laughter can be healing. As a matter of fact, learning to laugh at ourselves, with our strutting and our pretensions, may be the prelude to repentance. And, there are times when laughter can become a form of worship of the living God.

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SS Board To Be Commended

The Sunday School Board is to be commended for its forthright action in seeking to meet the requests of the Southern Baptist Convention in Denver.

In its recent semi-annual meeting at Glorieta the board recalled Volume I of Broadman Commentary and appointed a committee to set up plans for rewriting it; cancelled distribution of two Sunday School quarterlies (for college age young people and their teachers) for the 4th quarter of this year; instructed the staff of the board to "edit carefully all literature hereafter published to be sure that interpretations of the Bible, theological positions and all other matters are consistent with the Baptist Faith and Message adopted (by the SBC) in 1963, and with the generally-accepted views of Southern Baptists." asked that writers should clearly distinguish "other views when presented in Southern Baptist literature"; and instructed the staff to prepare "a manual of doctrinal guidelines for editors and writers." The manual, which will be reviewed and endorsed by the board, will serve as criterion for producing literature "in harmony with the 1963 Statement of Baptist Faith and Message."

Accepts Responsibility

Thus the board has accepted the responsibility placed upon it by the Southern Baptist Convention, and has set about to bring all publications of the board into full harmony with the expressed will of the convention. Southern Baptists everywhere will be greatly encouraged by this action. It means that efforts of more liberal thinkers, no matter how sincere they may have been, to lead Southern Baptists away from the theological conservatism which has been their hallmark, have been halted, at least as far as our major publication agency is concerned. It is to be hoped that other convention boards will follow suit, and bring all institutions and agencies of the convention back into this broad stream of conservatism where Southern Baptists have walked for 125 years.

This does not reject the use of modern methods and modern ideas, but it does reject the thinking of those who no longer believe that the Bible is the Word of God and that our church and denominational programs must be grounded upon that belief.

Authority

Of course, there still are those who will argue that the Southern Baptist Convention does not have the authority to instruct the trustees of its agencies and institutions. They forget that the agencies and institutions are the creatures of the convention, and that the trustees are elected by the convention. They also seem to forget that these agencies and institu-

tions were established for purposes set by the convention. As long as they carry out those purposes, the convention does not interfere with their operation by the elected trustees. It is when the convention feels that its will is not being done, that it speaks up and makes requests of the trustees. It has every right to do that, for the agencies are its own creatures. This is far different from instructing churches, since the convention is the creature of messengers from the churches, rather than the churches being under direction of the convention. Never, for one moment, does the convention have the right to instruct or control any church. But always, and in all ways, it does have the right, and must retain the right, to control the agencies and institutions which it has established.

Making the changes necessary in ridding all literature of unacceptable content cannot be done overnight. Doubtless, there may be other periodicals which will appear in coming months, which will have questionable materials in them. These already were planned, and in many cases already were produced before the action at Denver, and certainly before the recent action of the board. In some cases it is too late to withdraw them. However, as the board's instructions are carried out, we should see all of the publications, both periodicals and books, become fully acceptable within the next year.

Some Cannot Conform?

It will be argued that some writers and editors simply cannot conform their thinking to these requirements. In that case there is only one solution: other editors and writers should be secured. Certainly no one is asked to write or edit against his conscience, but he should not be allowed to follow that conscience if it is contrary to Southern Baptist desires, and remain in his position as a writer or editor of the board's materials. No one is being forced to do anything he does not want to do. If he cannot conscientiously carry out the wishes of the convention, the only honorable thing for him to do is to leave the employ of the board.

These actions of this board encourage many hearts. They are a clear answer to those prophets of doom who say that Southern Baptists have been completely taken over by the liberals, and that conservatives should now leave the body. Our conviction is that the conservatives still have control, and that they should stay with the convention, purge it of liberalism, and keep it as it has been for a century and a quarter, a great body of Bible-believing people, who have a positive and unmistakable message of redemption to proclaim to the world.

Foreign Mission Strength

The strength of the Southern Baptist foreign mission program quickly is seen when one visits the fields where the missionaries are working and where the Christian witness is being given.

In recent months several Mississippians have had the privilege of visiting a number of the foreign mission fields, and working with the missionaries and the churches there. Several of us worked in the Philippines, while others served in other areas. All of this was in connection with the 1970 Asia Baptist Evangelistic Campaigns, in which nearly 500 pastors and leaders were enlisted by the Foreign Mission Board to lead in crusades in almost every country in eastern Asia.

Reports

In this issue of the Record we are carrying reports from some of the Mississippians who participated in these crusades, as well as a report on the work in the Philippines by Miss Ione Gray of the Foreign Mission Board.

As already has been reported, your editor served in two revivals in the Philippines and preached in some other churches there. He also had contact with other missionaries and visited mission work both in the Philippines and in Hong Kong, Taiwan and Japan. Several impressions were indelibly engraved in his heart by these experiences.

Impressions

First, our appreciation of the work of the Foreign Mission Board grows each time we visit a mission field. The leaders who have been entrusted to direct this great world task are doing a tremendous job. As one sees the program that has been set up, the

centrality of purpose to give positive witness of Christ which is evidenced everywhere, the type of personnel being sent out by the board, the national leadership being won and trained, and the type of program being developed, he sees many evidences of the strength of the program.

A second impression simply underscores the first. It is the ability and dedication of the missionary personnel. These men and women who have heard God's call and have moved out to these fields far, far from home, at sacrifice to themselves and their families, are among the finest we have found anywhere. They are thoroughly trained, completely dedicated to their tasks, and are working tirelessly to win people to the Lord and to build churches in the areas where they work.

Leadership

A third impression concerns the types of national people who are being reached and enlisted and trained for leadership. One can rejoice as outstanding men and women are being won, and are developing into effective leaders of the work.

A fourth impression is the breadth of the program, for there are seminaries, colleges, Bible schools, publishing houses, radio and television ministries, student centers, book stores, and other ministries, all of which have one central purpose, namely to lead people to know Jesus Christ as Lord and Saviour.

Yet, there is still a fifth impression, and that is the vastness of the task and the need for much larger personnel enlistment and greater resources. One is simply overwhelmed by the masses of people. How can we

describe the 38,000,000 in the Philippines, the 100,000,000 in Japan, the 14,000,000 in Taiwan or the 4,000,000 in Hong Kong? These are the countries we saw, and we are told that the same masses of people are evident everywhere in the Orient. There are so many, and our work is so small in comparison to the need. We need more churches, better facilities and equipment in those churches, financial support for assisting these churches, and, of course, far more mission personnel. Also there is a need for more funds to enlarge such ministries as the printed page, the radio and television ministry and the student work.

Imperatives

What can we do to help meet these needs? There are several imperatives right now. First, we need to pray for our own churches and people that we may have a larger vision of the world tasks, and may enlarge the missionary programs of our churches. Second, we must pray that our churches will become so spiritually strong that out of them will come the many young people who now are needed to fill the quotas of needed missionary personnel. The Foreign Mission Board has announced a goal of a missionary staff of at least 5,000. That is double the present number of missionaries, but every one of them is needed right now somewhere in the world. We did not see a



Language Missions Week: August 24-30

The purpose of Language Missions Week (August 24-30) or Language Missions Day (August 30) is to call attention to the 40 million persons in the United States who speak a language other than English, and the responsibility of Southern Baptists to share with them the gospel of Jesus Christ. Top photo: Two Indian girls, Rertina, left, and Glenda Concha in front of their home at Taos Pueblo, Taos, N.M. Glenda is a member of GA's at Taos Baptist Mission. Bottom photo: A church member reading from the Russian hymnal at Russian First Baptist Church, Miami, Fla. — (Home Board Photos)

In Eastern U. S.

Choctaw Radio Ministry Only One Of Its Kind

By Anne Washburn McWilliams

Every Saturday afternoon at 4 o'clock, Emily Sam is sitting by her radio. Now that she is one hundred years old, her eyesight is failing, and she can't get around too well any more. Yet her mind is quick and alert, and her hearing is excellent. Maybe that's why the radio gives her so much pleasure.

Always on Saturdays at 4 she has turned the dial to Forest station WMAG so that she can listen to the weekly broadcast of "The Choctaw Baptist Message." On summer Saturdays, she may be sitting on the porch of the house where she lives in Standing Pine Indian Community near Carthage in Leake County. For 100 years she has spoken and understood only her native language, Choctaw.

Though she may not know that this Saturday afternoon broadcast over WMAG is the only Choctaw language radio program, religious or otherwise, produced on a regular basis, anywhere in this area of the United States, she does know that this broadcast in her own tongue means a great deal to her.

Mrs. Sam is the mother of eleven children. Some of her children have died; others live in other states. Though she has reached the century mark, she continues to live alone, for she still likes to be independent. Two daughters live near her, and check with her often to see about her needs. When Rev. and Mrs. Dolton Haggan, Baptist missionaries to the Choctaw Indians of Mississippi, go to visit her, these daughters act as interpreters.

Until four or five years ago Emily Sam was very active in the Hopewell Baptist Church of New Choctaw Association. But because of her failing eyesight she now is unable to attend church services except on rare occasions. Her main source of inspiration and spiritual enrichment, then, is the weekly broadcast of "The Choctaw Baptist Message."

The Choctaw language broadcast is sponsored by the Brotherhood Department of the Mississippi Baptist Convention Board, Rev. E. L. Howell, director. The department, through interested Brotherhood organizations in Baptist churches over the state, pays for the broadcast, which costs \$12 for a 30-minute program, or \$12 a week.

This is a good mission action, either for the Baptist Men's unit of the church Brotherhood or for the Association Brotherhood. Contributions may be mailed to the Brotherhood Department, P. O. Box 530, Jackson, Mississippi 39205. Please make your check payable to Mississippi Baptist Convention Board, designated to the Indian Radio Ministry.

The Choctaw Indian radio ministry was begun in August, 1965 in Philadelphia, Miss. However, the Carthage and Philadelphia stations would some-

times jumble together; often listeners in Carthage could not pick up the program at all. Because of these difficulties, the broadcast was moved three and one-half years ago to Forest station WMAG. The 860-kilocycle Forest station was much stronger than the Philadelphia one, and therefore of course has been more satisfactory. It reaches a larger area, and has a greater listener potential. The 4,000 Choctaws living over a seven-county area now have a chance to hear the church program. Of course, all of them do not listen; nevertheless, far more are given an opportunity to hear.

Always in the Choctaw language, the broadcast features a different speaker each month. Guest speakers are Choctaw preachers, pastor of Choctaw churches in New Choctaw Baptist Association.

Usually, in the 30-minute format, music and announcements take up the first 8 to 10 minutes, with Rev. Dolton Haggan, missionary, making the announcements, often in promotion of the New Choctaw associational work. Then during the last 20 to 22 minutes the guest preacher delivers a devotional message.

For the music, groups from the Choctaw Baptist churches usually sing. A tape recording from a musical performance in a church may be used. Or special groups may be invited to sing.

The Choctaw program is usually tape recorded before the time of the broadcast. In the beginning, all the programs had to be taped beforehand, but now permission has been granted to the producers to present live broadcasts if they wish to do so.

To broadcast a program in the Choctaw language, Baptists had to obtain special permission from the Federal Communications Commission. The Bureau of Indian Affairs approved and appointed one of the Indian men to edit the Choctaw-language program and sign a statement that there was nothing controversial or non-patriotic or subversive in it. This was required because, naturally, persons not speaking Choctaw could not know with certainty what was on the program. At first, the station had to keep a backlog of six tapes that had been checked and approved, in case any question came up about the contents.

However, now permission has been given for the broadcast to be carried live when and if desired. On Saturday, June 25, this year, for the first time, a Choctaw preacher went on the air at Forest in person, without his message having first been recorded. First to do this was Rev. Thomas Nickey, pastor of Mt. Zion Church, Carthage, and Bogue Chitto Church, Philadelphia.

There are thirteen Baptist churches in the New Choctaw Association,



EMILY SAM, age 100, listens faithfully each Saturday afternoon from her home in Leake County to the radio program, "The Choctaw Baptist Message." Sponsored by the Brotherhood Department, Mississippi Baptist Convention Board, this is the only Choctaw language radio program produced on a regular basis anywhere in the eastern United States. Mrs. Sam, like most of the Choctaw women, is talented in needlecraft, and until her vision became dim, made by hand many of her dresses, with their lovely, intricate decorations.

with a total of around 800 members. Other denominations having churches for the Choctaws are Catholics, Methodists, Mennonites, Assembly of God, and Pentecostals.

The Choctaw radio ministry is a vital way of carrying the gospel message to shut-ins and to older people like Emily Sam who speaks only Choctaw. The shut-ins who do not speak English really depend on the Saturday afternoon program, for they are unable to go to church, and this is the only regular church service they can hear, and understand. Though a pastor might visit occasionally to talk with them, that is not the same as hearing a regular weekly sermon. The younger Indians speak English, for the schools they attend are taught in English, but many of their older relatives still communicate only in Choctaw.

Then, too, many Choctaws live as far as 15 or 20 miles from the Baptist church where they are members. For that reason, they may not get to go every week. The radio program provides an extra worship service that they can hear. Many do drive the 15 or 20 miles to church every week, and during Vacation Bible School may drive that far every day or night. When adults take their children so far to VBS, then usually they remain for the Bible classes also held for themselves while they are there.

The radio ministry reaches those who do not own Bibles. Mr. Haggan has recently received a request for a Bible from the second non-Christian

who said he had heard the program and did not have one.

Another reason for the importance of the Choctaw radio ministry is the scarcity of printed materials in the Choctaw language. It is astonishing, but true, that the New Testament (American Bible Society), and the Choctaw Hymnbook (John Knox Press, Richmond, Va.) are the only printed materials in the Choctaw language! The Old Testament even has not been translated into Choctaw, or at least has not been printed in that language. No tracts in Choctaw have been printed.

No grammar books are available on the Choctaw language. Consequently, it is difficult to study. Though they know some Choctaw terms and expressions and names, Rev. and Mrs. Haggan do not speak the language, and must use interpreters with the older people who do not speak English.

Rev. and Mrs. Haggan, both natives of Mississippi, live in Philadelphia, where headquarters for their work is at the Baptist Indian Center. Employed by the Home Mission Board, SBC, and the Mississippi Baptist Convention Board, they are dedicated workers. During the week of July 6-10, they taught in Vacation Bible School at Bogue Homa, a Choctaw church, near Laurel. Rather than drive the distance from Philadelphia daily, they camped for the week in a tent.

They both agree wholeheartedly concerning the importance of the radio broadcast to which Emily Sam listens every Saturday at 4.

Guideposts Trophy Presented To Heroic Gulf Coast TV Man

BILOXI, Miss. (RNS)—The Guideposts Good Samaritan Trophy for 1970 was awarded to a Mississippi television executive who has been called "The Paul Revere of the Gulf Coast" for his inspired service in the Hurricane Camille disaster.

Ray Butterfield, vice president and general manager of WLOX-TV in Biloxi, was honored here by the national inspirational magazine edited by Dr. Norman Vincent Peale for his courageous initiative which resulted in the saving of possibly hundreds of lives.

Despite predictions that Hurricane Camille would veer away, Mr. Butterfield reportedly sensed that the storm would hit the Biloxi-Gulfport area and his conviction increased as the storm progressed through the Caribbean.

When local residents appeared too unconcerned about Camille, the WLOX executive assumed personal responsibility for frightening the public into an awareness of danger. He went on camera to broadcast the dramatic pleas that have been credited with the saving of hundreds of lives.

A Guideposts roving editor, Van Varner, made the presentation during an awards luncheon at the Buena Vista Hotel here — the same hotel in which WLOX-TV maintained its ground floor studios before the storm. The multi-million dollar equipment was completely destroyed because Mr. Butterfield refused to abandon operations.

According to the cover story in the September issue of Guideposts, WLOX struggled back onto the air with bor-

rowed equipment and for the next eight days and nights "devoted itself totally to the needs of a confused and shattered community."

Mr. Butterfield is the sixth recipient of the Good Samaritan Trophy — a modern sculpture called "involvement" especially designed for Guideposts by New York sculptor William Bowie.

The different hues and mottled design of the sculpture signify the varied races and creeds of the earth.



Cary Pastor Visits Patients From Vietnam

REV. DAVID SOUTHERLAND, center standing, pastor of Cary Baptist Church, Cary, Miss., took time out from visiting the Baptist World Alliance in Tokyo, to visit combat wounded patients from Viet Nam. The soldier is in the Camp Zama Hospital, Camp Zama, Japan. Mr. Southerland is in his second year of a Master's degree at Mississippi College. He has completed all but three quarters of work at the New Orleans Seminary for a degree there. The Southerlands, including David's parents, Dr. and Mrs. James E. Southerland of Graceville, Florida, were on a world tour. Stops included visits to Switzerland, Austria, West Germany, Iran, Turkey, India, Thailand, Hong Kong, and Japan. His father was pastor of First Baptist Church, Oxford, Miss., when he resigned in December, 1967, to begin as president of the Baptist Bible Institute, Graceville, Fla., where he still serves.

U. S. Senate -----

(Continued From Page 1)

health consequences of the use of alcohol, similar to the Surgeon General's Report on Smoking and the upcoming report on the use of marijuana.

Sen. Hughes said he was hopeful that the House would act on the measure before the fall recess.

The Iowa Senator said the program initiated in this bill would "strike a blow for economy. Every dollar soundly invested to control this costly plague will be returned to society at all levels many times over."

"We tend to lose sight of the fact," Hughes said, "that alcohol is the most widely abused dangerous drug in America." He pointed out that there are over nine million alcoholics in the nation. Their disease he said, affects perhaps 50 million persons, directly or indirectly.

"We are not suggesting prohibition," Hughes told the Senate, describing that experiment as a "failure."

Instead, he continued, we are suggesting something that would be "substantially less costly and infinitely more effective — sensible, realistic legislation for the control and prevention of an illness that would be recognized as having reached epidemic proportions if it were typhoid or tuberculosis, or another disease."

Gordon Clinard -----

(Continued From Page 1)

the seminary's faculty effective Oct. 1, filling the "Billy Graham Chair of Evangelism" with the rank of full professor, with tenure. He was elected by the seminary's board of trustees.

Clinard succeeds Kenneth L. Chafin, who resigned early this year to become director of the evangelism division for the Southern Baptist Home Mission Board in Atlanta.

Both Clinard and Chafin has taught evangelism at Southwestern Seminary, Fort Worth, before their election to the Southern Seminary posi-

Gladys Keith Dies

Miss Gladys Keith died August 19 at the Kilmichael Clinic, in Kilmichael, after an illness of several weeks. She was known and loved by her hosts of friends, especially by Mississippi Baptist women.

Miss Keith was a graduate of Blue Mountain College. She was best known for her work as Director of the River Front Missions in New Orleans, where she served 25 years. The work under her direction became one of the most outstanding ministries of the Baptist Home Mission Board. Miss Keith always knew what she wanted to accomplish and did so with dedication and determination.

It was necessary for Miss Keith to retire at 55 years of age (in 1960) because of brain surgery. She has lived in Kilmichael most of the past ten years.

She is survived by one brother, Herman Keith, Kilmichael, and two sisters, Mrs. Bessie K. Holloway, Indianola, and Mrs. Jessie K. Grace, West.

Services were Thursday August 20, at 3:30 p. m. at Kilmichael Church. Interment was in the Kilmichael Cemetery.

Chafin was the first to hold the chair, established in 1964. A nationwide fund campaign in 1966-69 resulted in gifts and pledges of \$625,000 to endow the teaching post and the Billy Graham Library Collection supervised by the evangelism professor, seminary officials said.

Clinard has been pastor of the San Angelo church since 1966, and was evangelism professor at Southwestern Seminary for 11 years previously. He was elected president of the Baptist General Convention of Texas in 1967, and re-elected in 1968. He is now a member of the state convention's Executive Board, its Christian Education Commission, and is a trustee for Baptist Memorial Geriatrics Hospital, San Angelo.

A native of Tennessee, Clinard is a graduate of Union University (Baptist) in Jackson, Tenn., and Southwestern Seminary, Fort Worth, where he earned the doctor of theology degree.

What Causes SS Growth?

(Continued From Page 1)

an average of 6.2 Sunday School members for every teacher.

A well organized personal visitation program is paramount in eight of the ten churches and all of the churches emphasize evangelistic outreach by daily witnessing of laymen. Seventy percent of the Sunday School lay leadership (for nine churches with complete reports in this area) make one or more personal visits each week with a primary emphasis on Christian witnessing. They average one lay visitor per week for every sixteen enrolled in Sunday School. This is positive proof of the age old principle, "When we go, they come."

Evangelistic zeal seems to motivate visitation in the ten largest Sunday Schools rather than absenteeism, but, experience has taught Southern Baptists that the great majority of unsaved and unchurched Sunday School members are absent every Sunday. Mass evangelism from the pulpit is supported by personal evangelism by the people in the ten largest Sunday Schools.

The author concluded his study with a deep conviction that the future of the church depends on the "effectiveness of church-centered evangelism." Further study of the author's statistical table in the last chapter reveals the average baptism rate (the number of baptisms for every 1000 persons enrolled in Sunday School) for the ten largest Sunday Schools in the USA was 119.

The Southern Baptist Convention reported a baptism rate of 49.6 for 1969. However, in this same report from Research Roundup the ten Southern Baptist churches, each in a different size category, with the highest baptism rate attributed their evangelistic response, primarily, to the use of the Sunday School in outreach and evangelism. These 10 churches had an average baptism rate of approximately 257 baptisms for every 1000 enrolled. They ranged in size from the smallest category with a maximum enrollment of 49 to the largest with a minimum of 1500 enrolled in Sunday School. The largest category of Southern Baptist churches with 1500 or more enrolled in Sunday School was led by the Beth Haven Baptist Church, Valley Station, Kentucky, with a baptism rate of 193.

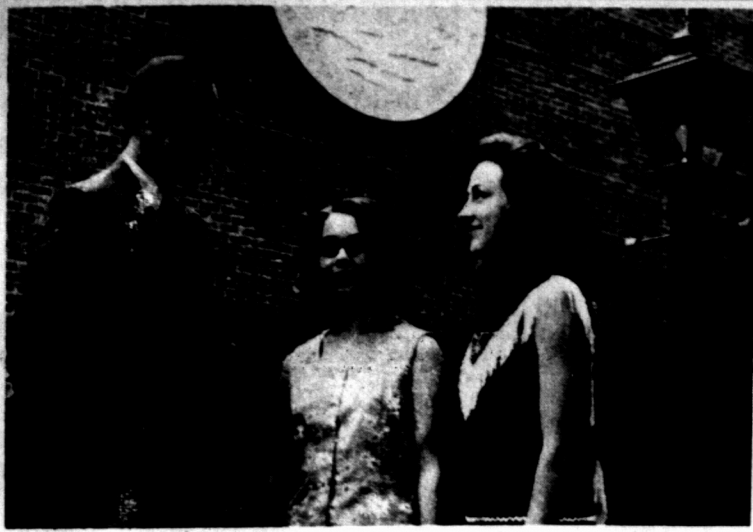
When these and other basic principles of evangelistic outreach are utilized to their maximum, Sunday Schools will continue to grow and churches can be evangelistic.

It isn't enough to be good; be good for something.

The men who move the world are men the world cannot move.

"Ye shall know the truth, and the truth shall make you free."

Today's Youth



Journeyman Commissioned

VIVIAN FUQUA of Pontotoc and Geri Sullivan of Jackson confer with Stanley A. Nelson, associate secretary for missionary personnel and director of the Foreign Mission Board's journeyman program, outside board headquarters in Richmond, Va. They are among the 64 journeymen recently commissioned for two-year assignments with career missionaries overseas in 32 countries. Miss Fuqua is employed as a secretary in the mission office and bookstore worker in Tegucigalpa, Honduras, and Miss Sullivan as an elementary school teacher at U.S. Dependent's School in Bangalore, India. Other Mississippians commissioned as journeymen were David Gooch, Columbus, employed for public relations work at Hong Kong Baptist College; Doug VanDevender, Mississippi College, employed for youth work and teaching English at activity center, Danang, Vietnam, and Ronald Shearer, University of Mississippi, employed for student work and teaching seminary English, Lusaka, Zambia.



RECIPIENTS of Pike County scholarships are, left to right, M. L. Wallace, Sherry Lang, Donald Williams, and Danny Wells. Rev. Larry W. Fields, far right, is pastor of First Church, Summit.

Pike Baptists Award Scholarships

Pike Baptist Association recently awarded four scholarships of \$100.00 each to four young people who have surrendered their lives to full-time Christian service and will attend one of the four Baptist colleges in the state this year.

A committee, headed by Rev. Larry W. Fields pastor of First Church, Summit, first drew up an application form for the scholarship following the guidelines voted on by the association in the last annual meeting. Then the

committee sent the application forms to each pastor in the association to be given to qualified students. The committee then selected four students to receive the scholarships. They are: Danny Wells, South McComb Church; Donald Williams, Fellowship Church; M. L. Wallace, Friendship Church; and Miss Sherry Lang, Union Church.

Mr. Wells, a Mississippi College sophomore, is presently serving as director of music and youth at South McComb Church. Studying for the



"Life" Is Successful At First, Long Beach

At First Church, Long Beach, the young people recently presented five nightly performances of Otis Skillings' religious musical, "Life." Groups from other churches in the area, plus some from New Orleans, were among the "standing room only" audi-

ences each night. Many decisions were made for Christ. The cast has already received several invitations to perform at other churches. Dr. Gail DeBord is pastor; Charles Red is minister of music and youth.



Cloverdale Youth Choir To Tour

The pastor, Rev. James E. Messer, announces that on Sunday night August 23, at 7:00 p.m. the youth choir will present a program of hymns and "some sounds of today" at Cloverdale Church. This will begin their first annual choir tour. The public is invited to hear this 25-voice choir.

On Wednesday night, August 26, at 7:30, the choir will go to Vicksburg, Woodlawn. Thursday 27, at 7:30 the choir will take part in revival services at Cliff Temple, Natchez. Friday 28, at 7:30, they will go to North Columbia, in Columbia. Saturday 29, the choir will tour William Carey College and go bowling at the lanes in Petal. That night at 7:30 they will go to Rawls Springs, Hattiesburg. Sunday 30, at the 11:00 service, the

choir will go to South Columbia in Columbia and at 7:30 evening worship hour will be at Bunker Hill in Marion County.

Left to right are: 1st row, David Switzer, Carolyn Rankin, Jenny Morris, Dorene Switzer, Cindy Ingram 2nd row: Shelia Thomas, Marilyn Havard, Kay Cauthen, Gayle Maxie, Tina Ingram, 3rd row: Roger Johnson, Harry Mullins, Kenny Huff, Jack Switzer, David Havard. Not pictured: Marlis Anderson, Donald Johnson, Lamar Thomas, Susan Bishop, Linda Foster, and David Brown.

BIBLES REBOUND & REPAIRED
Write for free leather samples, price list. Ramirez & Sons Boot Mfg., Box 1889, Odessa, Texas.

Radio Interview: Campus Revival

A seminary professor tells how a spontaneous campus revival prevented a riot at the University of Kentucky last year in an interview on a "Master Control program to be broadcast the weekend of September 6.

The story is told by David T. Perry of the Asbury Theological Seminary's Department of Prayer. He describes the spiritual awakening that occurred at Asbury last year, sweeping the Wilmore, Kentucky, campus for 175 hours and then spreading to other colleges and universities across the nation.

At the University of Kentucky the awakening arrived as a riot was developing between students and a National Guard detachment. Perry relates how the atmosphere of violence was dispelled by Christian students who mingled with the crowd, witnessing to both students and Guardsmen.

"MasterControl" produced by the Southern Baptists' Radio and Television Commission, now is heard on more than 550 stations. Check local station listings for broadcast time in your area.

ministry, he is the son of Mr. and Mrs. James Hugh Wells, Sr., of McComb.

Mr. Williams is a graduate of Southwest Mississippi Junior College and will be a senior at William Carey College in Hattiesburg. Also studying for the ministry, he is the son of Mr. and Mrs. Aldon Williams of Rt. 4, Summit.

Mr. Wallace will attend William Carey where he will be a junior. He has completed work at S.M.J.C., and is studying for the ministry. He resides with his wife, Jeanette, and two children in McComb.

Miss Lang is a recent graduate of S.M.J.C. She will attend Mississippi College as a junior. She plans to serve as a youth director or a recreation director at a church or church camp. She is the daughter of Mr. and Mrs. Hollis Lang of Rt. 1, Magnolia.

Other members of the Scholarship Committee include: Ralph Reeves and Jim Lambuth, McComb; Rev. E. M. Fleming; and Mrs. John Cain, Summit.

Pike County Baptists decided to establish these scholarships because of the rising cost of a college education in all colleges and especially private institutions. The association has received numerous reports of commendation concerning the newly formed scholarship program and other associations are planning to set them up.

One letter from a college official included this comment: "Your letter was received with appreciation for the fine plan the Pike County Baptist Association has initiated. With the tight money situation, many youngsters are being dissuaded from attending our denominational colleges because of expense. I'm sure your action was in response to Divine guidance."

Mike Davis New Editor of 'Probe'

MEMPHIS — Mike Davis, assistant youth editor and a former Georgian, has been named editor of *Probe*, new monthly missions magazine for boys 12-17 published by the Brotherhood Commission, Memphis, Tennessee. Miss Elaine Selcraig, editorial associate in the department, was elevated to assistant youth editor. Both Davis and Miss Selcraig joined the staff of the Brotherhood Commission in September, 1969.

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Young Evangelist Faces Busy Fall Schedule

The conclusion of an extremely busy summer will not mean a time of rest for young evangelist Gary Gooze. Rather, his fall schedule looks as if it may be even busier than the summer one.

During the summer he has preached in revivals at First Church, Picayune; First Church, Senatobia; First Church, Amory; First Church, Aberdeen; Emmanuel Church, Grenada, and is this week preaching at First Church, Guntersville, Alabama. In addition, he has participated in the West Jackson Church's youth retreat

at Holmes County State Park, and in a youth retreat at Roosevelt State Park sponsored by First, Carthage, First, Union, and First, Newton.

The Bogalusa revival (Dr. Jerry Breazeale, former Mississippian, pastor) had been scheduled for a Sunday through a Wednesday, but results were so unusual that the meeting was held over for another two days.

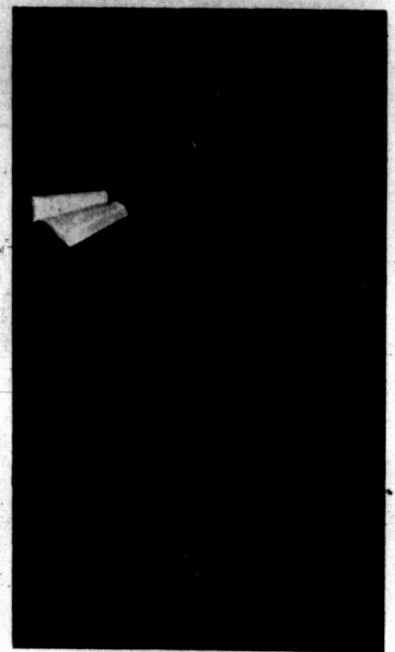
Next week, August 30 - September 6, Gooze will preach in a revival at State Boulevard Church, Meridian; and September 9-13, he will be preaching in Palm Springs Church, Miami, Florida.

Then he will be returning to Mississippi College to complete his senior year, and will finish there in January. After school starts, he will be preaching in other revivals, including First, Pelahatchie; Calvary, Bogalusa, La.; and Van Winkle Methodist, Jackson.

He will be the preacher for the Campus Crusade to be held at Mississippi College October 26-29, in Nelson Auditorium.

From Pompano Beach, Florida, Gary Gooze is a former nightclub entertainer. He has been a Christian for three years.

After graduation from college he



Gary Gooze

plans to go into full-time evangelism. He hopes to have at least eight full-time members on his team, the Gary Gooze Evangelism Association, to be called CHRISTAFA, "Christ Is the Answer for America." He plans to hold area-wide, interdenominational evangelism crusades, as well as crusades on college campuses.

Mr. Gooze's address is Box X, Natchez, Mississippi.

Perkinston Youth Present Musical

Perkinston Church during the week of August 3-9 held a mighty Bible study for young people. The youth of the church gave musical, "Life." On Sunday evening the pastor, Rev. Carlton Peters, delivered a special message to the young people. The committee of high school and college students planning the week's activities were Edwin Dedeaux, chairman, and members Anita Wesson, Gerald Cruthird, and David Rogers.



1st, Mendenhall, Youth Choir Goes On Tour

Twenty-eight members of the Youth Choir of First Church, Mendenhall, recently took a short tour, singing at West Heights Church, Pontotoc, and First Church, Moscow, Tennessee. They visited Lakeland Amusement Park in Memphis and other points of interest along the way to Nashville where they toured the Southern Baptist Sunday School Convention Board building. These young people, under the direction of George Van Egmond, minister of music and education, sang 15 musical numbers from

memory including numbers from Christian folk musicals. They also witnessed by giving testimonies and leading through scripture and prayer. When the group returned to Mendenhall they were greeted with the good news that the church had purchased a new bus. The deacons planned an after-church fellowship of ice cream and cake. The choir presented the musical program in the home church, Sunday, August 9. Rev. James E. Smith is pastor.

White Bibles Given To Two Brides

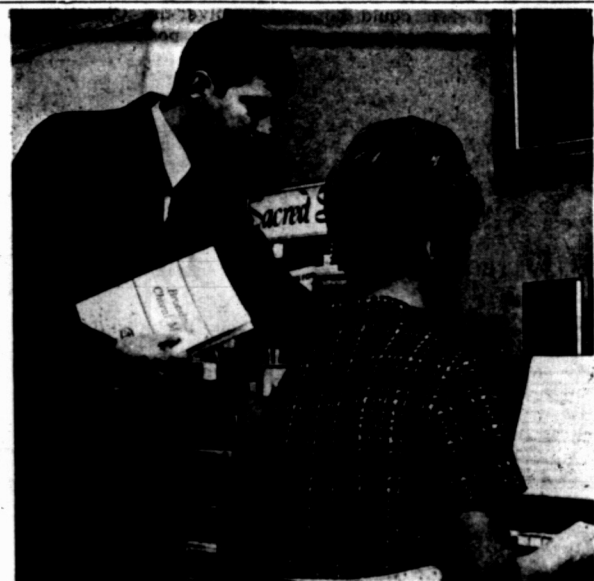
The YWA of Hebron Church, Jones County under the direction of Mrs. Gene Pickering, presented white Bible service on a recent Wednesday evening.

This special event was in honor of two brides-elect: Miss Myrtis Ann Gatlin, fiancée of Robert Alan Ray and Miss Janice Hinton, bride-elect of Roger McIntosh. Miss Gatlin is the daughter of Mr. and Mrs. Winfred Gatlin of Hebron and her bridegroom-to-be is the son of Mr. and Mrs. Jimmy Yeungst of Calhoun. Miss Hinton is the daughter of Mr. and Mrs. Willard Hinton of Hebron. Her fiancé is the son of Mrs. Merrill Pickering of Hebron and M. J. McIntosh of Laurel.

Mrs. Pickering brought devotion titled, "A Bible and a Bouquet."

YWA members assisting in the program were Kathy Anderson, Jean Hinton, Gail Wade, Rose Jefcoat, Norma Ezelle, Debby Roney and Carol Jean Gordon.

On behalf of the YWA leader and members, Carol Jean Gordon presented white Bibles to Myrtis and Janice. Rev. Marion Byrd concluded the service with prayer.



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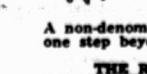
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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON ———— LIFE AND WORK CURRICULUM ————

The Danger Of Compromising With Evil

By Clifton J. Allen

SODOM AND GOMORRAH
DESTROYED (19:24-29)

1 Peter 2:11-3:12

By Bill Duncan

Christianity is a kind of relationship with the community. Too often people live in an area but never see any sign of Christianity. This is one thing I enjoy about a small town. Even children are able to see the evidence of faith, with the man who sells gasoline, with the barber or the policeman. However, the community might not be any larger than two people—husband and wife. Wherever they live, Christians should act different toward others because they live according to a different set of rules.

Today, as in the day of Peter, the church is under attack. Slanderous charges are continually being made against the church. The only way the church can prove these untrue is for the people of God to live such lovely lives that they make known the truth. "The best argument for Christianity is a real Christian." Every child of God is an advertisement for God.

As A Citizen

There is no thought of anarchy in the Bible. Jesus and the writers of the Bible said that a Christian should be a good and useful and faithful citizen of the country in which he lives. God wants business among people to be orderly. If one is to accept the privilege of citizenship, then he must be responsible in his duties toward the state. Of course, most of the governments in Bible times were authoritarian, and the subjects obeyed. In democracy, what is our obligation? One should share in the ruling, and co-operate with the wishes of the majority. As a citizen, one's highest obligation is to God first and the state second.

As a citizen, a Christian has a four-fold duty: (1) Honor all men. All men are to be respected as persons with worth and dignity. (2) Love the brotherhood. Respect for those of faith builds a family of God. (3) Fear God. Man needs to respect God so that all things will take their proper place. (4) Honor the King. The ruler is sent by God to preserve order among men

and he must be respected.

As A Servant

In the New Testament period, slaves were counted by the millions. Most of the work was done by slaves. Many of the slaves were mistreated but many were happy as trusted members of the Master's family. Though there were no justice or rights for the slaves, Peter advised the slave to be a Christian in this relationship. Peter tried to establish a relationship of brotherhood. Labor of a slave, he said, must be done in a way pleasing to God. One who is a slave must be willing to accept the suffering that comes, as Jesus accepted suffering in order to lead men to God. The slave was to have unfailing love.

As A Member of a Family

There is no area of relationship that is more tested by Christianity today than the home. If one member of the family is not a Christian, then inevitably, there will be problems. It is hard for us to realize how almost impossible it was for a wife in those days to become a Christian. It took a brave woman to profess faith in Christ. When a woman did become a Christian, her problems were of more difficulty so Peter gave six times as much advice to her. Most women felt like slaves without rights. A woman could make no decision on her own. She was, as a Christian, to submit herself in love to her husband. There must be a fidelity based upon love. The silent preaching of a lovely life was to be instrumentally used to win the husband to faith.

The husbands are to share in the family relationship as a Christian. The Roman way of life gave a lot of liberty to a husband that Christianity controlled. There was privilege, but also understanding. The man must be sensitive to the feeling of the wife. People, and husbands, can be cruel if they are thoughtless. Chivalry is to be practiced by Christian men. Even in the home, God will not respect men's wishes or prayers if they do not respect their wives.

When one is wrong in his relationship to his fellow man, then his relationship towards God is wrong. One should seek spiritual relationship with all people.

Felix E. Snipes, for eight years Director of Music and Associate Evangelist to Dr. John Haggai and Evangelism International, has resigned in order to again give his full time to evangelistic music.

Mr. Snipes, who is beginning his twelfth year in the field of evangelism, has become internationally recognized as an authority on contemporary evangelistic crusade music. Six previous years were spent as minister of music in local churches, ranging in size from 200 members to over 2,000 members. While with Evangelism International, in addition to directing the music for Dr. Haggai's American and foreign city-wide crusades, Mr. Snipes has also been in charge of the advance and set-up work for the crusades and helped in the administration of the office staff, the missionary work, the development program and the International Training Center for Evangelism in Switzerland. Mr. Snipes is a graduate of Mississippi College and served churches in Mississippi and Tennessee before entering the field of evangelistic music. He and his wife, the former Patsy Chambers of Forest, Mississippi, and their two children live at 2338 Henderson Mill Ct., N. E., Atlanta, Ga. 30345, Phone (404) 938-9073.

Rev. Paul B. Williamson, Jr. is the new pastor at Richland Church, Plain, having gone there from First Church, Arcadia, La. A native Mississippian and graduate of New Orleans Seminary, he has served as pastor in Georgia, Louisiana, and Mississippi.

Dennis Kissinger has been called as new minister of music at First Church, Gulfport. He had been serving as minister of music at 15th Avenue, Meridian.

Brotherhood

World Missions Retreat

September 12--Camp Garaywa



Rev. Dolton Haggan, General Missionary to the Indians in Mississippi, has been kind enough to commit the Choctaw Men's Ensemble, pictured above, who will bring some special music during the World Missions Retreat, September 12.

PROGRAM

Saturday Morning
8:30—Registration
9:30—Song Service — Dan Hall
9:35—Devotional — Bill Mitchell
9:55—Message — Armando Silverio
10:40—Announcements
Mission Discussion Groups
11:45—Free Time
12:00—Lunch
Saturday Afternoon
1:05—Song Service
1:10—Devotional — S. A. Adkins
1:30—Panel Discussion
2:15—Mission Discussion Groups
3:00—Message — Payton Myers
3:45—Coffee Break
4:00—Song Service (Special Music)
4:15—Message—Bob Hamblin
5:00—Free Time
5:45—Supper
Saturday Evening
6:45—Song Service
8:50—Choctaw Men's Ensemble
7:10—Devotional — Harold Bryson
7:30—Special Music — Dawn Gandy
7:40—Message — Armando Silverio

Please register by sending the following information to the Brotherhood Department, P. O. Box 530, Jackson, Mississippi 39205.

Registration Form

Name
Address
Church
Number desiring meals
(Overnight lodging can be arranged for those coming from a long distance)

"NO MAN IS AN ISLAND unto himself," wrote John Donne. Yet too many of us still fear the loss of self through serving others. Actually, it's the only way to "find" yourself.

SUNDAY SCHOOL-MUSIC- TRAINING UNION

TEACHER TRAINING CLINICS

SEPTEMBER 7-11

Purpose: To provide help for persons who have been selected to teach one of the divisional books in an associational training project or in their own church. This will involve (1) the effective use of the teaching guide, (2) added suggestions for improving learning potential in conference or class situations, and (3) a full understanding of the concepts of the resource material.

MEETING PLACES

| | | |
|--------------|--------------------|------------|
| September 7 | East McComb | 7:00 p.m. |
| September 8 | Jackson, Calvary | 7:00 p.m. |
| September 9 | Meridian, First | 10:00 a.m. |
| September 10 | Tupelo, Harrisburg | 7:00 p.m. |
| September 11 | Starkville, First | 7:00 p.m. |

CONFERENCE LEADERS

Guiding Preschoolers Miss Carolyn Madison, Mississippi Sunday School Department, Jackson

Guiding Children Miss Thelma Williamson, Director of Children's Work, Broadmore Baptist Church, Jackson

Guiding Youth Miss Barbara Scafield, Director of Youth Work, Alta Woods Church, Jackson

Guiding Adults Mr. R. Kenneth Miller, Mississippi Training Union Department, Jackson

Preschoolers At Church Mrs. Ada Rutledge, Sunday School Board, Nashville

Children and Church Training Miss Evelyn George, Mississippi Training Union Department, Jackson

Youth in Church Training Mr. Norman A. Rodgers, Mississippi Training Union Department, Jackson

Adults In Church Training Mr. Bill Latham, Mississippi Training Union Department, Jackson

Church Music For Children Miss Ernestine Ferrell; State Department of Education
Mrs. David Larrimore; Calvary Baptist Church, Tupelo
Mrs. A. A. Roebuck; FBC, Hazlehurst
Mrs. Edwin McNeely; Newton

Church Music For Youth and Adults Mr. Dan C. Hall; Church Music Department, Jackson
Mr. Vernon Polk; First Baptist Church, Grenada
Mr. Paul Padgett; First Baptist Church, Magee

Adult Sunday School Work Judd R. Allen, Sunday School Department, Jackson

Youth Sunday School Work Mr. W. T. Douglas, Mississippi Sunday School Department, Jackson

Children's Sunday School Work Mr. Billy Hudgens, Mississippi Sunday School Department, Jackson

Names In The News

Rev. J. G. ("Buster") Thomas was on July 9 ordained to the ministry at Holcomb Church. Mr. Thomas was a member of Holcomb Church before he accepted the pastorate of Friendship East Church in Charleston. Rev. Don Henderson, pastor, Emmanuel, Grenada, presented the charge; Rev. Ray Gilder, pastor, Northside, Greenville, preached the ordination sermon; Rev. Charles Boyd is pastor at Holcomb.

Dale Oden has accepted the call as minister of education at Morrison Heights Church, Clinton, after having served for the past four years as minister of education at First Church, Picayune. A native of Bogalusa, Louisiana, he received his B.A. degree from Mississippi College and has attended New Orleans Seminary. Before going to Picayune he served three years as minister of education at Highland Church, Laurel. Recently he was married to the former Sadel Patten of Tylertown.

Rev. H. Glen Schilling, pastor of Shady Grove Church, Hazlehurst, on Sunday, August 9 was presented with a chaplain's cross, a certificate for outstanding service to the Army National Guard, and a gift donated by the men of Company D, 230th Med. Mr. Schilling has conducted services for the men of Company D at the monthly meetings for the past three years.

James Neal Butler has assumed duties as music director of Gaston Church, Booneville, Prentiss Association. A native of Alcorn County and the son of Mr. and Mrs. James Travis Butler, Corinth, he is a graduate of Corinth High School and attended Northeast Mississippi Junior College. He has completed a tour of duty with the U. S. Air Force. During his tour of service duty Mr. Butler served as music director of the East Jackson Church, Jacksonville, Arkansas and Baptist Service Programs, Goosebay, Labrador. He is a former member of First Church, Corinth, where he has been active in the music and youth programs. He is married to the former Harriet Campbell Moore, daughter of Mrs. Travis Moore of Booneville. Rev. W. G. Dowdy is the Gaston pastor.

William Jerry Jones was licensed to the ministry on Aug. 5 by Beacon Street Church, Philadelphia. Rev. J. Herman Pilgrim, pastor. Mr. Jones, the son of Mr. and Mrs. W. M. Jones, graduated from Philadelphia High School and Mississippi State University. He is presently a member of the faculty of Neshoba Central High School. He is available for supply preaching, interim pastorate, or for pastoral work. He may be contacted at 656-4378 or through his pastor, Rev. J. Herman Pilgrim, Phila., Miss. 39350.

Kenneth E. Sanders, of Gallipolis, Ohio, a sophomore in Clarke College, was ordained to the gospel ministry by Calvary Church, Newton, Rev. Cliff Estes, pastor, on August 9. The sermon was preached by Rev. Grady D. Crowell, of Felicity, Ohio. Others participating in the ordination were Dr. John F. Carter, Dr. O. P. Moore, Rev. Woodrow Burt, Jr., and Herbert Valentine, all of Clarke College. Presentation of the Bible, a gift from the Oak Grove Church, Scott County, was by an Oak Grove deacon, Crawford Youngblood. Mr. Sanders is pastor of this church. He is also president of the Ministerial Association at Clarke. Mr. Sanders is the son of Brady Sanders of Crown City and Mrs. Mildred Sanders of Gallipolis, Ohio. His wife, the former Donna Jean Mitchell, daughter of Mr. and Mrs. Lawrence A. Mitchell, Sr., of Lower River Road, Gallipolis, is also a student and is employed in the college business office.

Jimmy Young, son of Mr. and Mrs. J. H. Young, Sr., was licensed to the Gospel ministry on August 16 by Mt. Pisgah Church, Rankin County. Jimmy is employed by Hederman Brothers, Jackson, and is taking night classes at University Center. He plans to attend Mississippi College later. Rev. C. L. Boland is pastor at Mt. Pisgah.

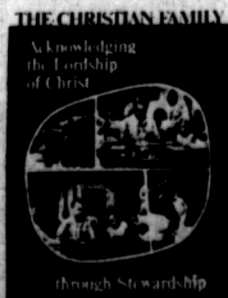


SOUTHSIDE Church, Greenville, licensed Troy Wayne Pearson to the gospel ministry on August 9. Pictured above is Troy, on left, receiving the license from his pastor, Rev. S. B. Boyett. Pictured behind them are some of the deacons of the church. A short program was given.

SHOULD A CHRISTIAN STEAL? FROM HIS FELLOWMAN? FROM GOD?

Plan a program now to educate your members and enlist them as tithers!

"THE TITHE IS THE LORD'S!"



Devotional

"Take Off Your Shoes"

By Ben Scarborough, Minister of Music, First, Bruce.

"Put off your shoes... for the place whereon thou standest is holy ground." (Exodus 3:5).

The young man had married himself a wife and with her had married himself a job. For as our story begins we find him on the bad side of the desert at the foot of the mountain, tending the sheep of his father-in-law. The young man's name was Moses. As Moses went about his work, he saw a most unusual sight. He beheld a bush which burned but did not burn up. It was not consumed. He did just what you or I would have done. He turned aside to investigate, and even as he approached, the voice of the Lord spoke to him from the burning bush, "Take off your shoes, the ground whereon you stand is holy."

Moses, like you and I, had come to think of the Holy Land as being half a world away. To him it was probably Canaan, the land of promise, even as you and I think of Palestine, the land of our Lord's birth as being the Holy Land. Yet the voice proclaimed that the ground whereon Moses stood was holy.

He might well have replied, "This ground, Lord, here on the back side of the desert, at the foot of the mountain which hardly grows enough grass to feed the flock; I've traversed it day after day, surely you don't mean this is holy ground."

You see, God had a great task for Moses to perform and before he could perform it, he had to learn certain important lessons, the first being that wherever the representative of God stands, there God stands too, and that becomes a holy place.

Moses would hear this voice again as he stood in the pagan court of Pharaoh and he would route the magicians of Egypt. Standing on the edge of the Red Sea, leading the children of Israel with Pharaoh's armies in hot pursuit, he would hear the voice again, and would cross the Red Sea on dry land. The years in the wilderness would have been unbearable had it not been for the reminder, "Take off your shoes, the ground whereon you stand is holy." Even as he climbed to Nebo's height to view the land of promise which he was not allowed to enter he still heard the words, "The ground whereon you stand is holy."

This is no less true in your life and mine. Even in this modern day, "Wherever the child of God stands, there God stands too, and that becomes a holy place." In the office, at home, in the store, at the kitchen sink, in the school room, on the ball field, at leisure, on the battlefield, wherever the child of God stands, there God stands, too, and that becomes "a holy place."

Are the people who work with you or for you aware that you stand on holy ground? Can those who live in the same home with you tell that you stand on holy ground? From your accounts and dealings, would those with whom you do business ever guess that you stand on holy ground?

Young person, does the person who plays next to you or opposite you know that you are on holy ground? Do those who sit around you during examinations see that you stand on holy ground? Is the one who dates you, or whom you date, aware that you stand on holy ground?

We all agree that the position in which the pastor stands on each Lord's Day to proclaim His truth is a holy one, but you are no less on Holy Ground as the child of God.

"Take off your shoes—you stand on holy ground," for wherever the child of God stands, there God stands, too, and that becomes a holy place.

No Homecoming At Rocky Point

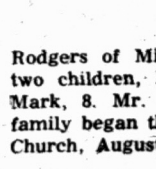
Rocky Point Church, Leake County, will not have the regular annual homecoming day this year. The homecoming is usually held the first Sunday of September.

5 O'Clock Breakfast

Star Church held a prayer breakfast preceding their revival, at 5 o'clock in the morning, in the church basement. Mrs. Darline Whittington was the leader of the meeting. Nine other women were present. Rev. A. J. Pace is the pastor.

Drew Calls Pastor

Rev. Bob G. Lynch has recently accepted the call of Drew Church, Drew, as pastor. Prior to going to Drew, Mr. Lynch was pastor of First Church, Morganfield, Kentucky. He has served in several areas of work in Mississippi—Superintendent of Missions, P. nola County, and for nine years pastor of Central Church, McComb.



He is married to the former Nancy Rodgers of Miami, Fla. They have two children, Nancy Ann, 11, and Mark, 8. Mr. and Mrs. Lynch and family began their work at the Drew Church, August 2.

Revival At Shiloh

By Betty P. Brown

The revival at Shiloh (Lafayette County) began in the hearts of many, months ago. Our pastor, Rev. James Haynes, requested that we have prayer in different homes, twice a week, a month before the revival began. Through these prayers, and the many other prayers that were offered, the Lord heard and answered in a wonderful way.

On August 2, the first night of the meeting, Mr. and Mrs. Bill Neilson from Pontotoc, gave their testimonies. Mr. and Mrs. Neilson have recently been saved, although they were church members, and great workers in the church for years. Rev. Bob Ebersold, evangelist from Lavaca, Ark., brought a wonderful message on real revival beginning in each individual's own heart.

On this first night we had one profession of faith, and two rededications. This was only the beginning; the Lord had people going up, after every service to pray, and even going to the pastor's home at all hours, to be saved.

There was a total of 20 professions of faith, and 13 rededications. One of the marvelous things about this is that almost all of the professions of faith were church members, Sunday school teachers, and officers, and had been for years.

We had an average attendance of 140 people the last few nights (a great number for our small community).

We praise God for this great victory. The attitude in our church is so different now; people are speaking and even the singing has improved greatly.

Hospital Laundry Manager Retires

After 40 years of laundry management, J. C. McLain, 2346 Arbor Hill Drive, Jackson, is retiring at the age of 68.

McLain, a native of Pontotoc County, was reared on a farm and went to Bankhead Consolidated School in his home community. He came to Jackson in 1929 and went to work on the wards of the state mental hospital, which was then located in Jackson. "The next year," he recalls, "I went to work in the laundry there, and that was my first experience in laundry, and I've been in it ever since."

McLain has risen to the top in his profession. In 1969, he was named Mississippi's "Laundry Manager of the Year" by the Mississippi unit of the National Association of Institutional Laundry Managers.

McLain has been manager of the laundry at Mississippi Baptist Hospital since 1958 — one of the largest institutional laundries in the state.

"I came to the hospital on July 16, 1958," McLain recalls, "and I set up the hospital laundry and helped install the machinery just one month later." In that year, the laundry handled 78,000 pounds of laundry a month. In July of this year, the volume was 131,830 pounds. But while the volume of laundry has doubled over the past decade, the number of employees has remained the same, because of improvements in equipment.

Called To Rena Lara

Rev. Jerald Welch has accepted the pastorate of Rena Lara Church at Rena Lara in Riverside Association. He was formerly pastor at Bethany Church, Sunflower County. During his 18 months at Bethany, there were 10 additions for baptism and 18 by letter.

The son of Mr. and Mrs. Erby Welch, he received the B.A. degree from Mississippi College and Th.M. degree from New Orleans Seminary.

Mrs. Welch is the former Sue Tribble, daughter of Mr. and Mrs. Joel Tribble. The couple have a daughter, Stephanie, age 14 months. They were welcomed to Rena Lara with a reception and pounding.



Bunkley Church Breaks Ground For Building

Bunkley Church, Route 2, Meadville, broke ground for a new church on August 3. Pictured are the men turning the first shovelful of dirt. Bunkley was organized in late 1940, and in 1941 a frame building was constructed. With only a few members, services were held twice monthly. Older ones died and younger ones left. The church "struggled along" until Jan., 1964, and then the doors were closed. In May, 1969, following a revival meeting, with only \$46 in the bank, but with faith in Christ, the church was reorganized and now has 43 members. Beginning August 23, Rev. David Perry of Big Level Church, Wiggins, will preach in a revival at Bunkley. Mr. Perry was converted at Bunkley and preached his first sermon there. Rev. Archie Ezell is the pastor.



First Annual Ministers' Golf Tournament

Left to right are John Bewley, Director of Activities, Broadmoor, Jackson; H. C. Ellis, Tupelo Golf Pro., Tupelo; and David Larrimore, Minister of Music, Calvary, Tupelo. The First Annual Ministers' Golf Tournament was held at the Bel Air Golf Course in Tupelo, August 3-4. John Bewley and David Larrimore tied after two days of play in the championship flight. Larrimore defeated Bewley by one stroke in the sudden death play-off. The tournament will again be held in Tupelo the first week in August of next year. Ministers over the state interested in participating should make plans to attend. Contact H. C. Ellis, golf pro, Bel Air Golf Course in Tupelo.



1st, Belzoni, Given Recreation Space

PICTURED ABOVE IS Rev. Jasper Neel, pastor of First Church, Belzoni, being presented the deed by Dr. A. E. Wood, to the property on the north-east corner of Pecan and Central streets. Dr. Wood and his family presented this lot to the members of First Church to be used for recreation. Already on this lot are a professional size tennis court, a place for little boys to play ball, a volleyball court, and room for croquet, horse-shoes, and other games. The long range program calls for a building to be placed on this lot housing a bowling alley, skating rink, and the tennis court. The members of First Church prayerfully and joyfully hope that this will provide Christian recreation for the young people of their community.

IST, Boyle Adds Apartment For Staff Member

First Church, Boyle has recently completed a three-room apartment to provide housing for an additional staff member. The new unit consists of a large living room, bedroom, kitchen, and bath. The church converted the east end of one of the educational annexes, utilizing the services of the members.

Lewis Lusk performed most of the carpenter work, assisted by Charles Wesley and wife, present occupants. Howard Hanson did the plumbing and assisted with the wiring. Lamar Boyette completed the final wiring, along with Sonny Roark. Mrs. W. J. Sumrall, Judy Sumrall, and Laura Ann Morgan assisted in cleaning and preparing the apartment for occupancy.

It is anticipated that students from Delta State College will be given first priority in filling staff vacancies and they will be provided the housing and utilities as a salary supplement. Rev. H. S. Rogers is pastor.

God has plenty of spiritual current, but it does the world good only as it passes through the human lamp.

It takes a great deal of courage to say, "Get thee behind me, Satan."



Calvary, Pascagoula, To Honor Their Missionaries To Italy

Missionary and Mrs. Jimmy Watts and their family will be honored in special services at Pascagoula's Calvary Church on Sunday, August 30.

Pictured are Dan, Charlotte, Tim, Amy and Jimmy. They are natives of Pascagoula and grew up in Calvary where they have been very active from an early age. He is the son of Mrs. Mable H. Watts and the late H. L. Watts. His wife, the former Charlotte Lowe is the daughter of Mr. and Mrs. A. L. Lowe.

He will preach at the 11 a.m. service.

ice and show slides during the Training Union assembly beginning at 6:15 P.M.

Mr. and Mrs. Lowe will be holding open house from 3 until 6 P.M. at their residence, 1208 Polk, in honor of this beloved missionary family. Members of Calvary and their families plus interested friends are invited to attend.

The family will be leaving in September for their second term of service in Italy. Rev. Byron E. Mathis is pastor of Calvary.

Practical Nurses To Graduate At Baptist Hospital

Graduation ceremonies will be held at the Gilfoy School of Nursing at Mississippi Baptist Hospital August 28 for seven Practical Nurses.

The instructor, Mrs. Dene Bass, said all seven graduates will go to work for Mississippi Baptist Hospital in September.

Hinds County Court Judge Carl Guernsey will address the graduating class at 6 p.m. in the amphitheatre of the school.

Paul J. Pryor, hospital administrator will introduce Judge Guernsey, and assistant administrator Michael C. Wilkinson will present the certificates.

Mrs. Bass will present caps to the graduates, and Mrs. Eugenia Hutchins, instructor, will present them with their graduation pins.

Graduates include Mrs. Sandra Culpepper, Jackson and New York City; Miss Susan Dodd, Methodist Children's Home, Jackson; Miss Pamela Garrett, Crystal Springs and New Orleans; Mrs. Dorothy Kirby, Jackson and Philadelphia; Mrs. Margaret McGuffee, Jackson; Mrs. Betty Scott, Jackson; and Miss Katherine Washington, Brookhaven and Jackson.

Off The Record

Ecc. 3:4 "... and a time to laugh."

It was 20 degrees below zero in North Dakota, and a man working on the platform near the top of an oil derrick began to ride down on a crane, against the wishes of his foreman who stood shouting at him to "stay up there."

When the man reached the ground, the foreman asked, "What did you come down for?" "Ah'm going to get my jacket," the man drawled. "Well, where did you leave it?" asked the foreman. "In Florida," was the nonchalant answer.

—FBC Reminder, Dallas

Good Choice

The wealthy playboy was showing his guests trophies brought back from a hunting trip in India. Indicating a tiger-skin rug he said, "When I shot this tiger, it was a case of him or me."

A guest stared at the skin and then at the host. "Well, old boy," he declared, "he sure makes a better rug."



Typical Mississippi Homecoming--Centerville (Walthall)

CENTERVILLE CHURCH (WALTHALL) held homecoming Day Activities for the first time in several years on August 2. Rev. H. L. Deer, a former pastor, now pastor of the Nola Church in Sontag, delivered the morning message. Rev. Eddy King, another former pastor now at Johnston Station Church, and his family presented a program of special music prior to the afternoon service. A third former pastor, Rev. Sonny Adkins, now pastor of Central Church, McComb, delivered the afternoon message. The attendance for both services and dinner on the ground was estimated to be approximately 200.

There were guests from New Orleans and as far away as Tyler, Texas and Atlanta, Ga. Also in attendance was Mrs. Lennie Alford, above, left, of Tylertown, who is said to be the oldest living charter member of the church. Much credit is given her by the members for the present sanctuary building. Former pastors present were above, left to right: James M. Brown, H. L. Deer, Eddy King, Sonny Atkins, William M. Bowman, H. C. Mann, George F. Lee, supt. of missions, Walthall County, and Al Homer, Jr., present pastor.